THE JAPAN MAGAZINE

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H. E. MARSHAL HERMES DA FONSECA, PRESIDENT OF THE UNITED STATES OF BRAZIL. *Le Président des Etats-unis du Brésil. Der Praesident der Vereinigten Staten von Brasilien.*

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THE JAPAN MAGAZINE

VOLUME FOUR OCTOBER, 1913 NUMBER SIX

THE BRAZILIAN GOVERNMENT

JAPANESE IMPRESSIONS OF BRAZIL

I

AS Japanese relations with Brazil are becoming increasingly intimate on account of the number of immigrants from Nippon welcomed into that country, and more especially because of the unvarying courtesy that citizens of this country have met with in the great South American republic, we propose to give some impressions of Brazil and her people, as seen by distinguished Japanese who have visited the country.

One of the most insistent impressions of a Japanese in Brazil is the unusual number of able men taking part in the public life of the republic. Men of genius and brilliance are to be found among all ranks of Brazilian society, a fact which must surely tell in the future progress and greatness of the country. One of the most eminent of these is the President of the republic himself. President Marshal Hermes da Fonseca distinguished himself as a man of unusual character and personality from his youth, and served his country in almost every important capacity until attaining the highest office in the nation's gift. A nephew of General Deodoro da Fonseca, the First President, Marshal Hermes da Fonseca became Minister of War during the presidency of Dr. Affonso Penna; and since assuming the highest office, the President has set himself to a thoroughgoing development of the country. He is espccially interested in the development of railways, public works, agriculture, and the general progress of Brazil. Though interested in military affairs for defensive purposes he is essentially a man of peace, and will pursue that policy. One finds the President never too busy to attend even to the smallest matter that concerns the interests of the country. He is fond of personal adventure and prowess, especially in relation to matters of national interest; and when the American aviator, Mr. MacCulloch, visited Brazil, the President himself, in order to show an interest in the utility of aeroplanes, went up in a Curtiss hydroplane and for several hours made evolutions over the bay of Guanabara, thus testing personally

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the efficiency of the machine before recommending it to the Brazilian navy. Such a Chief Executive is naturally popular with a brave people like the Brazilians.

A scarcely less distinguished statesman of Brazil is Dr. Lauro Müller, who became Minister of Foreign Affairs after the death of the great Rio Branco in February, 1912. Dr. Müller prepared himself for high office in the state by a careful education in the sciences, and finally became an engineer of artillery. Appointed Secretary of Industry and Public Works at an early age he continued to rise as a statesman and a man of distingushed achievement until to-day he stands next to the President himself, as Minister of Foreign Affairs. It was through him that the Capital inaugurated the magnificent sanitary system that has driven out yellow fever. He found the railway system of Brazil almost paralyzed and he brought it to a state of efficiency with valuable extensions and branches. As Secretary of Industry and Public Works he greatly developed the mineral resources of the country. Shipping and communications also made marked progress under his influence. Dr. Müller is a man of very exceptional personality. Independent in politics, and shrinking from all partisan spirit, he is immensely popular, though he refuses to be influenced by mere newspaper *dicta*. Conseqently, when that eminent statesman, the late Minister of Foreign Affairs, Baron Rio Branco, passed away, Dr. Müller was the only man left whom the president felt like asking to become Foreign Minister. His wisdom and tact in the handling of diplomatic matters have already won him golden opinions both at home and abroad. During his journey through Europe he associated with the greatest statesmen of the old world on even terms; and when he made his recent trip to the United States he met with a magnificent reception in that country. In a country like Brazil, where party politics is apt sometimes to wax bitter, a man of enlightened and broad independence and wisdom like the present Minister of Foreign Affairs, is just what the nation needs. To him also must be ascribed in some degree the increasing friendship which Brazil has shown Japan. During the absence of Dr. Müller, Dr. Regis de Oliveira, assistant Secretary of State, and one of the ablest diplomatists of Brazil, assumed the duties of Minister of Foreign Affairs.

Another man of prominence and ability is Dr. Rodrigues Alves, now president of Sao Paulo. One time he was even President of the Federal republic, after which he retired from political life; but in an emergency some time ago, he was called to the assistance of his native state again, and although offered an inferior position to that formerly held by him, he did not hesitate to do what he believed for the good of his state. Dr. Alves has been greatly appreciated for his impartial manner of administration; and as there is some tendency to disagreement between the militarists and their opponents in certain states of Brazil, the influence of such a man as Dr. Alves is inestimable. Sao Paulo is one of the wealthiest and most progressive of the States, and it was a matter of great importance that the provincial government should be in harmony with the Federal, a circumstance that the new President has been able to bring about. He is eminently a man of justice, liberty

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and peace. Without the slighest trace of racial prejudice he enjoys the confidence of foreigners equally with that of his own countrymen. Realizing that the development of a vast but thinly populated country like Brazil must depend largely on immigration, he is doing all he can to foster the movement, and thus the population is increasing at a very favorable rate.

We can not speak about the Brazilian government, without a few words of praise for Dr. Pedro de Toledo, Minister of Agriculture, Industry and Commerce, who has made of his Department recently created, one of the most important factors of the governmental machinery.

Nor should we omit the name of Dr. Rivadavia Correa, Minister of the Interior, on account of what he has done in the field of public instruction.

Mr. Kelsch, the Brazilian Chargé d'Affairs in Tokyo, has done much to promote good feelings between his country and ours, and may be regarded as one of the rising young diplomats of Brazil. Mr. Kelsch is also Chargé d'Affairs for China; and as Brazil was the first foreign power to recognize the new republic of China he had the honour of conveying the intimation to Peking. As Mr. Kelsch was the first foreign representative to enter into formal diplomatic relations with the new republic, the Chinese government expressed a desire to have him appointed the first Brazilian Minister to the new government at Peking; and we expect it will be no far day till we greet him as the accredited representative of Brazil to our country. Mr. Kelsch also represented his country as special envoy at the funeral of Meiji Tenno.

II

By RIO MIDZUNO

In giving an estimate of Brazil I may say that I have made several visits to that country, chiefly in connection with immigration enterprises and coffee importation, and it was only in April last that I returned from my latest trip to Latin America. One of the things most impressive to a Japanese visiting Brazil is the immense size of the country. When one realizes that Brazil has a larger land area than even the United States and yet has a population of only about 20,000,000, the room for development may be imagined. Yet so far as it has been settled Brazil is one of the most civilized of countries, and Rio de Janeiro one of the finest and most modern cities in the world. First a Portuguese colony the country later came under the domination of the Netherlands; but somewhat discontented with monarchical government the Brazilians raised a revolution about 20 years ago and established a republic. My experiences in Brazil convince me that no other part of either North or South America is so well suited to the Japanese as a field for immigration. And there exists no native prejudices as to race or religion. Moreover, the climate and geographical conditions generally are eminently suited to the Japanese, and civilization there is of the most modern and progressive type. Usually the most civilized and progressive portions of the earth have the largest attraction for immigrants; and we find that the ratio of increase is far larger for Brazil than for any other state in South America. Into the state of Sao Paulo alone more than 70,000 immigrants passed last year. During the four months I was last there,

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over 30,000 came in. It is not too much to expect that the total for this year will not be much short of 100,000.

I was deeply impressed also by the vast amount of coffee produced in Brazil every year, which is now about 13,000,000 sacks. Rubber, cocoa, and matê are also produced in ever increasing quantities, but for the most part are as yet natural products, coffee being the result of cultivation. But the resources of Brazil are almost limitless. In agriculture alone the possibilities are inexhaustible. The same may be said of the mineral resources. It is an encouraging sign that great attention is being given by the authorities to agricultural education, and I am pleased to note that two Japanese are employed as teachers in agricultural schools of Brazil. Most of the immigrants, I noticed, were attracted to the coffee plantations, though a few prefer the less remunerative life of the cities. I was also glad to discover that as faithful laborers the Japanese immigrants were preferred above most others: rougher in some ways, perhaps, than others, but harder and more persistent toilers, with ambition to become independent cultivators of the soil. Some 8,000 of our people are already established in Brazil, 3,000 more are to be sent annually, but on account of an extraordinary demand for labor, at least 7,500 Japanese will enter Brazil this year. Most of them go to the state of Sao Paulo, where there is ample for them to do in the coffee plantations, and where the authorities offer every welcome and personal convenience. I was much pleased to see how the leading politicians of the country coöperated in the promotion of Japanese immigration, from the President of the Republic down to the minor officials.

III

By S. MIDZUSHIMA

As one who is deeply interested in relations between Japan and Brazil for commercial as well as international reasons, I have learned a good deal about the country, and I would like to say something of the possibilities of more direct communication between the two countries. We in Japan are persuaded that after the opening of the Panama canal a more direct steamship service should be opened between Japan and Brazil. The great size and productivity of that country render it a valuable outlet for Japanese trade. The rapid progress of the country is in itself enough to attract the constant interest of Japan. Indeed the recent improvements in that country have elicited the admiration of the world. Municipal reforms have transformed the capital of Brazil into a second Paris. A wise financial policy and a marvellous output of coffee have added greatly to the wealth of the Republic. The remarkable development that has taken place in Brazilian trade may be inferred from the fact that the foreign trade of the country is now twice as large was it was in 1903. The annual volume of exports from Brazil is now valued at 670,000,000 *yen*, while imports stand at about 530,000,000 *yen*. The admirable policy of the present government in promoting immigration and the development of national resources will doubtless have an excellent effect in further increasing the foreign trade of the country. It is to be regretted that in this great market for the world's exports Japan as yet enters to the extent of only about a million *yen*. The defect is due largely to lack of facilities in the way of direct communication, most of our goods at present finding their way to Brazil through European ports. This takes 70 days at the shortest, besides the extra expense in freight amounting to about 60 per cent of the cost. No wonder that we are unable to compete with European exporters. With the good feeling that the people and government of Brazil entertain toward us and the welcome our goods receive there, the volume of trade will no doubt increase, if it be given a reasonable opportunity. Japan is able to supply Brazil with much that now has to be imported from Europe on account of the high freight from Japan. I am convinced that a new steamship line between Japan and Brazil would have plenty of cargo both inward and outward. It may be that

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necessities of immigration will oblige the opening of such a line even before the Panama canal is ready. As Japanese we are very grateful indeed for the constant courtesy and kindness shown our country, and to our immigrants going to Brazil. As the opening of the Panama route will shorten the distance between Japan and Brazil by some 4,000 miles, the result upon relations commercial and otherwise between the two countries will be undoubtedly far-reaching; and if our government is only fully alive to the opportunity and assists in opening the new line contemplated, the result will be very beneficial to our commerce and industry; for trade always follows the flag.

IV

By HATARO IIDA, L.S.C.

Having just returned from a ten months' tour in Brazil I have much to relate of all that I saw there, but as space is limited I shall confine myself to a few impressions that may prove interesting. Brazil being an enormous country, twenty-one times bigger than Japan, including Korea, could easily accommodate hundreds of millions more inhabitants than now form the population there; and as the soil is exceedingly fertile and the climate in most parts ideal, it naturally must be regarded as a paradise for Japanese immigrants. I was especially delighted with the exceptionally fine climate, and have came back in the best of health and spirits, which I attribute chiefly to the effect of a climate which is like perpetual spring. Being remote from our own land Brazil is naturally very different in many respects; but the struggle for existence has not yet begun there, and life so far is very easy. No one willing to work need be idle or want a good living in that country. The Chief of the Immigration Bureau of Sao Paulo assured me that that province alone could receive half a million immigrants a year and easily find something to do for all. And indeed one may well believe it, judging from the vastness of the territory and the fertility of the soil. It is a land, too, where social pests are few, such nuisances as thieves, pickpockets, beggars and socialists being comparatively rare. The one scarce thing is labor, which, together with scarcity of population and plenty of money, makes the cost of living considerably higher than in Japan. This means high wages also, which is good for the workman. Female servants get from 20 to 30 *yen* a month in Brazil, and male servants 30 to 40 *yen*, while artisans command as high as from 50 to 75 *yen* a month. Even a railway porter would not think of accepting less than a *yen*. Some of our immigrants who went to Brazil last year saved as much as 500 *yen* in the ensuing twelve months. A few were able te send home even a thousand *yen*. I was encouraged to note that all of our immigrants there were not merely laborers, but many of them had taken up land and were proving successful agriculturists. I was a bit anxious at first lest some of our immigrants to Brazil should give way to a naturally fickle disposition peculiar to them sometimes, and be shifting about too much, trying to improve their opportunities, but I heard no complaints of that kind from the people of Brazil, who invariably remarked on the cleanly habits and faithfulness of all the Japanese in the colony. It is satisfactory to note that the number of immigrants that we have contracted to send to Brazil this year, has proved too small for the demand, and we have planned to increase the number by at least 4,500 by the autumn of this year. There are about a million and a half Italian immigrants already in the province of Sao Paulo, beside which our 8,000 seem as nothing. The cordial welcome which our immigrants always receive from the government of Brazil is greatly appreciated by them and the entire Japanese nation; and we hope, as a people, to be able to show the government and people of Brazil that we shall prove worthy of their confidence in every way. Thus Brazil will find in our immigrants an able means of devoloping her vast national resources, and Japan will find in the outflow to Brazil a convenient vent for her surplus population; and the proposition we hope, will be for the mutual benefit of the two countries.

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GOD

God? Can I paint that which I cannot see
Nor comprehend,—the vaguely Infinite,
Beyond all human ken, or word, or thought?
Yet from the known we figure the unknown,
And shadow forth the shadowless; and thus
God is the heart that loves,—the lover's heart,
That looks and yearns for sweet return of love;
The husband's heart, that makes companionship
With her whose hand he holds and calls his own;
The father's heart, that careth for his son,
Watching his growth with fond paternal pride.

* *

And lovers, parting, ofttimes interchange
Twin trinkets, tokens of a common love,
And each one, gazing on the thing he wears,
"My love," says he, "beyond the cold gray sea,
Wears the twin fellow of this ring I wear,
And, gazing, thinks of me as I of her:
By this I know our absent love holds good."
Such is the thing that men have christened Faith.

Soma Gyofu

Tran. by the Late Prof. Arthur Lloyd

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DR. LAURO MÜLLER, MINISTER OF FOREIGN AFFAIRS, BRAZIL. *Le Ministre des Affaires Etrangères. Der Minister der äusseren Angelegenheiten.*

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DR. INAZO NITOBE

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WHEN WAR SHALL CEASE

By DR. INAZO NITOBE

WAR is to-day one of the most common topics of discussion; and when I went to the United States last year to explain the national character and condition of the Japanese to the American people, I found that in the various states where duty called me, one of the most frequent questions that harassed me was in reference to whether the Japanese are a peace-loving or a warlike people. Indeed the persistence of the question as well as the manner in which it was usually put to me, was as much as to say that it required an affirmative reply as to Japan being a warlike nation. Evidently, therefore, a good many people on the other side of the Pacific appear convinced that the Japanese are fond of war; and this mistaken notion is not confined to America, but seems to be quite widely believed throughout the western world.

Of course I always endeavored to convince my interlocutors that the Japanese are in no sense a belligerent race, and that in fact we have never gone to war except when we had to in time of self defence. I took occasion to inquire of them whether their distinguished ancestors were to be dubbed as warlike because they took up arms to set the thirteen states free from British domination! I could find no American that would amit his forefathers deserving of the epithet of warlike on this score. I went on to emphasize the fact that there is not a single example in Japanese history of our nation ever going to war for the mere love of conflict. Coming down to modern times the same policy has always been observed; for the war with China and later with Russia were both on account of our empire being set at defiance. There are indeed few, if any, nations of the world that have been so free from war as Japan, where all through the Tokugawa era we enjoyed peace for more than two hundred and fifty years. What other nation can show such a long-continued peace as this? What surprised me most was that my information was new to so many Americans, among whom Japanese history seems to be little studied and less known. Indeed knowledge of Japan in America seems to come chiefly from the newspapers, without any reference to authentic sources. We are held up before the public as a people bent on conquest, with our territory being already extended beyond due limits. A section of the press likes to accuse us of having 'swelled head' and as always contemplating naval engagements and military campaigns. But I tried to impress upon Americans our love of peace, and how it was one of Japan's most constant concerns to hasten the day when war shall cease.

The final cessation of all warfare from among mankind would seem to be some distance away yet, judging from what is at present going on among nations. The recent conflict between Turkey and Italy, and later in the Balkan peninsula, as well as in Mexico and between the Moors and French, show the persistent belligerency of the human race. How then can one like myself undertake to assure the public of a time when war will be no

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more? All nations appear to be in a process of arming to the teeth and to be constantly on the alert for occasion of rupture; and some, it is said, are even trying to encourage conflict between other nations. When I was in Amarica I was informed by a distinguished professor of International Law that certain newspapers were in the pay of a certain European government for the special purpose of setting America and Japan at loggerheads, so as to give this Power a chance of taking some special advantage. This 'dragon money' as we call funds used for the purpose of stirring up strife, was used, I was told, rather freely by Prince Bismarck in his day in Germany for the purpose of fomenting international quarrels, so that while they were fighting over the shells he ate the kernels, after the manner of the *kajiba-dorobo*, as we call the fellow who sets fire to the town so that he may make off with plunder during the excitement of the conflagration. So in a similar manner certain newspapers appear to be endeavoring to make a breach between two old friends like Japan and America; but such a catastrophe will never happen if Japan can prevent it.

In contemplating so great a subject as the abolition of armed conflict among nations I am accustomed to think of what I have learned from science, especially in my study of physics. Though I have forgotten a good deal of what my instructors taught me I still remember how it was impressed upon us that when an object is set in motion it does not move of itself; motion is always due to cause. And motion once created cannot cease unless opposed by some counteracting force; and even after the counteracting force is applied, the motion does not stop at once, but goes on by virtue of its own inertia for a time, until the force imparted to it is spent. It is indeed a principle of universal application, whether in the realm of habits, morals, politics or elsewhere. To ignore this is to give way to the principle of *laissez-faire*, the principle of 'let alone.' Give the sinner rope enough and he will hang himself in the end. Let the drunkard alone and he will at last go down to the inebriate's grave. So with those bent upon war. It might be argued that if they be let alone they will in time get enough of it and be satisfied. According to this theory the nations should be allowed to go on arming themselves as they please until they fall under their own weight. It is quite possible to imagine a nation, like some fabled warrior, so heavily armed that it cannot fight. Or nations could be permitted to gratify their lust for war until mutually ruined.

There are those who favor war as a creator of moral forces, an encouragment to such virtues as bravery, valor and so on. But has this been true historically? True, men have shown great bravery in battle; but might not the brave have shown as much spirit in saving life in some nobler way? The more warlike of the ancients were consumed at last by their martial spirit. The Spartans, for example, were so warlike that they valued the citizen only for his military capacity. The children at birth were rigidly examined as to their probable fitness for soldiers, being put out and subjected to severe cold, which, if they could not endure, they must perish as unfit for the defence of the nation. How many potentially fine characters must have perished in this way: persons who might have been great scholars, philosophers or statesmen, had they been allowed to live and grow up to manhood! Thus the marial spirit of Sparta weakened the state and finally destroyed it.

Again there are those who regard war as only proving the survival of the fittest; but as a matter of fact, it is usually the fittest that are destroyed in war, the maimed and the defective being left behind to multiply and increase the

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population with a weaker breed. It is a matter of history that the Napoleonic wars reduced the physique and the stature of France by a marked degree, for all the taller and stronger men had been killed off in battle. No nation on earth valued military prowess more than the Spaniards; the nation had its way in war, and since the 17th century it has ceased to produce great men, probably because such ancestry was all killed off in warfare. Consequently the nation has begun to decline. Thus the greatest loss in war is not a financial but a moral and spiritual loss: the nation is deprived of its ablest and best citizens, and all the posterity they were capable of producing. In another way, too, the selection created by war is but artificial, namely in creating monetary panics, and by indemnities producing an artificial transference of gold whither otherwise it would not have gone. According to Boileau the result of the indemnity on Germany after the Franco-Prussian conflict was a decline in commercial ambition and an unhealthy state of society generally. The ultimate issue is a growth of socialism and nihilism such as we see in that country to-day. Militarism leads to despotism, and at last social disaffection and national maladies of various kinds.

The evils referred to above are the outcome of the *laissez-faire* attitude toward armed conflict. The question must occur to every intelligent person whether there is not a better way. Cannot the warlike spirit be opposed by a peace spirit or greater force, and finally cause war to cease? The usual causes of war are, first of all, defence of one's country; then commercial interests, maintenance of national honor, and sometimes mere international antipathy. To stop war the arguments in favor of the above must be opposed by arguments of greater force. It is no use to try to stop a stream with a single stake; and so one argument will not be sufficient to allay the passion for strife that seems insistent in the human breast. Stake after stake must be driven in until the whole stream is dammed. Two of the most powerful are those already referred to, namely, the losses to a nation in manhood, and in money. By putting a hole in a battle-ship millions in gold and more in men, are at once destroyed. Now, would it not be a better way to weaken the enemy by depriving it of financial power in some other way; by getting control of the finances in some manner? The amounts now expended by the nations of the world in preparing for war are enormous beyond computation, probably some $2,250,000,000 annually. This sum is almost enough to alleviate all the evils of mankind, so far as material assistance can do so. One of our schools had 2,000 applications for admission, when only 300 could be accommodated. Think how many thousands of our young men are deprived of the means of self-development, and thus lost to the state, because so much has to be spent in armamental preparation! This evil is not confined to Japan: it is working out through the whole world, to the detriment of mankind everywhere.

There are those who contend that the amount spent on national armies and navies is trifling compared with that expended on vice, dissipation and useless pleasures. In China it is said they spend more on bribery and other forms of corruption than would be necessary for the defence of the nation. Look at the sums spent on drink, too, by the various peoples of the world! There is no doubt that the world's idea of how best to spend money is in sad need of reformation. But this is a strong argument against war, and offers nothing in favor of it. If all the money now exacted through taxes for armamental purposes, and all the men employed in military service, were devoted to the productive enterprises of the nation, how much more wealthy and prosperous would the country be! The nation would have better managers, contractors, engineers, carpenters, artisans and farmers than it now has. As time goes on, no doubt that all-controlling factor, economy, will tend to become international, and this will eventually make war economically impracticable. Even now all the financial force of the wealthy

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Carnegie Peace Foundation Fund is arrayed against war; and it is not too much to expect other great financial forces will at last take the same stand. The growing desire for settling international disputes by arbitration is also an encouraging indication of how the world will soon come to regard war. When one thinks that even 40 years ago such a thing as a treaty of arbitration was utterly unthought of, it is clear that much progress has already been made in the direction of peace. During the last hundred years some six such treaties have been negotiated, and there are prospects of more. During the nineteenth century no less than 471 cases of dispute were settled by this method, which is very encouraging. Inevitably, as international relations become more intimate and the various peoples of the earth get to know one another better, the likelihood of war will decrease. About a hundred years ago a man named Henry wrote a book suggesting arbitration and that nations should meet about a round table where all seats would be equal; and it is hopeful that the idea then planted has so germinated as to have produced the present crop of arbitration treaties.

Into all outbreaks of international conflict there enters a good deal of passion; hence a proper control of passion and public opinion becomes very important in the prevention of war. Passion prevents a free exercise of reason, and there ensues a mad outcry for vengeance. It was this which led the famous Dr. Johnson to say that patriotism was ever the refuge of the villain. Sometimes even murder is perpetrated in the name of patriotism. Murder, robbery, vituperation and numerous other evils are given way to in the name of helping one's country, when passion is permitted to guide the way. Men must learn how sacred a word patriotism is, and that it must never be associated with any but the highest sentiments and the noblest deeds. There is no patriotism in belittling other nations, or treating foreigners with discourtesy. And mistaken notions also as to the meaning of honor lead people into as many evils as mistakes in reference to patriotism. Honor should mean at least a just and impartial view of all questions, with a due control of passion. With right and proper conceptions as to the meaning of ***honor*** and ***patriotism***, and a manly control of passion, the way to peace will be easier. Let nations and their subjects keep cool, and do justly, not forgetting the quality of mercy, and more will be done to hasten the time when war shall cease, than can be done in almost any other way.

OVERPOWERING LOVE

Down Tsukuba's rugged steep
The torrent rushes free,
Until in Mina's river deep
It gathers quietly:
Thus my love in its wild leap
Accumulates for thee!

Yozei Tenno (877-884)

Tran. by J. Ingram Bryan

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THE PERMANENT EAST

By DR. J. INGRAM BRYAN

A good deal has been said about the unchanging East, the implication being one of unprogressiveness and stagnancy; but there is another side of which the West has as yet not sufficiently thought, namely its permanency, its capacity to persist and survive all the vicissitudes of time. How is it that while the great empires of the ancient world have crumbled and passed away, such countries as India and China still stand? A civilization that has weathered the changes and chances of time while its neighbours have gone or become absorbed by others, evidently possesses some quality its less fortunate rivals did not have. This is a subject worthy of the most careful consideration; for the capacity to endure is the quality that all races and civilizations crave. The ability to endure is not in itself a virtue, since there seems nothing so presevering as evil, but the quality of endurance displayed by a great civilization is something worthy of study, for all nations that desire permanence must discover and cultivate a similar quality. The secret by which Chinese civilization, after 3,000 years of struggle, still lives, while the civilizations of Europe are young beside it, is surely something to know and understand.

A close study of the past reveals the fact that civilizations usually pass through three stages: the *animal*, the *mental*, and the *moral*. In the first of these periods society is still chiefly occupied by its animal existence, and is therefore strongly characterized by a predatory spirit. Only those industries which minister to the comforts and conveniences of the bodily nature are of much interest. At this stage culture is for the most part connected with gratification of the senses, the animal necessities of life, the expression of the emotions, and thus develops arts and crafts, especially the fine arts,—painting, poetry, music, sculpture architecture. These arts are usually marked by a close adherence to realism; and philosophy and science find little or no place. Religion is almost entirely objective and idolatrous. Worship is given to the powers of nature and to warrior heroes. Pleasure is sensuous, and brute force highly admired. In all civilizations there are usually many persons not yet advanced beyond this stage, so that in certain cases all three stages of civilization may be seen going on side by side, just as we see in the same world to-day men of the stone age in Africa with men of the electric age in Europe.

The second or intermediary stage of civilization may be regarded as the age of intellectual development. Matter now ceases to dominate the mind. The sovereignty of reason is established and the empire of law is extended. Rising above the struggle for mere animal existence man now takes a wider outlook on life, investigates the physical and psychical phenomena that surround him and endeavors to elucidate the laws by which they are governed. With the appearance of science and philosophy the advancement made in the first stage not only remains but is made to minister to man's intellectual requirements; and art passes from the age of imitation and realism to the age of classicism, when beauty reveals itself through a union of spirit and matter. Militarism and the predatory spirit now begin to wane, and anthropocentric notions of divinity, characteristic of the first stage, give way to faith in the Spirit that must be worshipped in spirit and truth. Thus as superstition dies true religion grows.

During the third stage of civilization the moral and spiritual qualities of man assume the preëminence, and human happiness is sought more from within than without, and by selfdenial rather than by indulgence. The arts become

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now idealized, and religion becomes a matter of the soul. The suppression of egoism and the promotion of altruism tend to become the rules of life. Self-sacrifice and benevolence are the virtues most admired. A wholesome equilibrium is established between all the forces of civilization, so that progress, whether material, intellectual or ethical, is marked more by harmony than mobility.

The earlier civilizations of Egypt, Babylonia and China up to about 2000 B. C. scarcely got beyond the first stage. China did succeed, however, and still lives. From 2000 onward other civilizations appeared, such as those of India, Greece, Assyria, Persia, Phoenicia and Rome, passing through the first and second periods imperfectly and then passing away. Nevertheless in this epoch modern civilization had birth, and there were important racial and political movements. The Semitic ascendancy gave way to that of the Babylonians whose language became the medium of communication between all civilized peoples. Through all this period the Chinese held their own, and were practically independent both in customs and language. The new Aryan race now appears, which was destined to carry civilization to a much higher development than it had hitherto reached. Some of that race migrated into India and subdued the aboriginal tribes there, never halting till it reached the Sunrise isles in the furthest limits of the Orient, while other branches of the Aryan family went westward into Greece and finally through Europe and America. Most of these ancient nations reached the second period of civilization; and among the more virile races were the Aryan, the Semitic and the Mongolian. In Greece the second stage made considerable progress; and in the case of individuals the third stage is here and there seen. This stage lasted longest and produced the most striking results in India. But every nation and race showed some individuals far in advance of their time, a phemomenon as clearly marked to-day as in any period of the past. How far the civilizations of the modern world have advanced is a question of great interest; but there is no doubt that all three stages are in evidence everywhere, some nations being more characteristic of one stage than another. It would, of course, be indivious to venture an opinion as to which nation is most representative of the third, or highest stage of human civilization, but he who knows the world will have no difficulty in hazarding a guess. The main thing is to understand the facts and conditions, and to judge justly. The present tendency is to ignore the standard to which a race has attained and to judge it by the standard of some other race. It should be the aim of all to reach the highest standard of civilization, but the attitudes and behaviors of people in all lands leaves those in need of example greatly puzzled which to emulate. Japan and China have civilizations that have withstood the ravages of time. They have shown the capacity to survive and overcome the obstacles to life. Are these nations of ancient record to emulate the people of California, for instance? In other words which of the two peoples best represents the third or ethical stage, the stage of altruism and human brotherhood? The oriental has the advantage of age in finding his answer to the question; for his civilization has proved capable of lasting for over 3000 years, while the civilization that looks down upon him, is as a child in comparison. It is to him a serious question whether he should abandon that which has proved its enduring quality for that which has not yet been fully tested, but is rather still in an experimental stage.

The oriental peoples are to-day earnestly pondering the question whether they will best promote their prospects of greater permanency by adopting the civilization of the West. Occidental civilization has no long record to which it can point back with pride and confidence; it is largely made up of the *flotsam* and *jetsam* of wrecked civilizations; for happily the extinction of a civilization does not always mean the annihilation of its culture, which may be caught up and absorbed by the nations

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that survive the catastrophies of time. Japan and China are to-day absorbing all that seems worthy in western civilization, and thus endeavoring to make their own still stronger, but they will hardly abandon their own to accept the youthful experiments of western lands. Yet this is the arrogant condition of international intercourse laid down by western peoples. The white race is practically saying to the yellow races, "You must give up your old and tested civilization and accept ours of a day, if you wish to associate with us." The Japanese and Chinese going to America or Australia must become an American or Australian if he wishes to find welcome in those countries. What would happen if it were demanded that the American and the Britisher must become orientals before being permitted to reside in the East? Evidently the people of the West have a good deal to think over yet before they can honestly say that they have fairly surveyed the whole situation. The West is so busy with itself that it has no time for a consideration of others. The materialism of the earlier stage of civilization is still hard upon the heels of occidental life, while the main body is soaring to intellectual eminence and a few into the nobler region of spirituality. But the slow-going, contemplative peoples of the East are concerned a good deal with the past, the long, long past of their unbroken history; and their insight of life derived therefrom forces them to hesitate ere abandoning their permanent for an ephemeral existence. They may be quite mistaken, it is true; but they themselves would like to be sure of that before burying their past and plunging into the maelstrom of occidental civilization. Let the West, therefore, have patience with the East, and give it credit for a thought or two. It would be well not to forget that most of the moral and intellectual forces now operating in the West are an inheritance from the East, though an inheritance put to a perverted use.

There is no doubt then that Oriental civilization, as compared with that of the West, has historically already established its claim to a greater capacity for permanency. Of the civilizations developed during the last six thousand years those of India and China alone have survived to the present. Egyptian civilization attained a high degree of development, but after a course of over 5000 years it passed away, having survived only to the beginning of the third stage of evolution. So too have passed away the civilizations of the other seven great nations of antiquity, Assyria, Phoenicia, Greece, Rome, Persia, Mexico and Peru. An investigation of the causes which have enabled the civilizations of India and China to outlive the others, would enable us to deduce the conditions of national survival.

Apparently those conditions are not wholly ethical, though chiefly so. A civilization does not survive and prevail because it is inherently better or more righteous, but because it is better fitted to survive; it has the capacity to overcome the obstacles to its continuity and to adapt itself to environment. A civilization based upon materialism cannot do this; for when existence is bound up with material comforts and conveniences, a removal of these luxuries leaves life a wreck, with nothing to hand on to posterity. The civilization that enables man to balance the impulse for material development by the control of an inner life, a life whose hopes and aspirations soar beyond material possessions, is but little affected by the loss of these, and has sufficient internal resource to enable man to survive the outward changes of time. The higher ethical and intellectual attainments of the Greeks did not save them from dependence on material luxuries which were at last their undoing. The virtues of Greece were unable to cope with her fatal propensity to materialistic rationalism. So her civilization passed away, and her cultural progress was transmitted to posterity and still benefits mankind.

But China and India living in the same world and facing the same difficulties did not succumb to them; and why? The reason is plain. These civilizations had safely advanced beyond the stage where man is dependent purely on

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material and intellectual luxuries; they succeeded in establishing the necessary equilibrium between the various forces which operate for material, intellectual and ethical development. In proportion as a proper balance is adjusted between these concomitants of human progress, will a civilization be capable of survival. There are two distinct forces at work in human evolution, the cosmic and non-cosmic or moral. In the first stage of civilization the cosmic element tends to prevail over the forces that make for culture; and in the second, the intellect tends to suppress the soul. The civilization that succeeds in subjecting the lower to the higher impulses in this ascending scale has the greater prospects of permanency. Greece, for example, never advanced sufficiently in an ethical sense to adjust a proper balance between culture and wealth. There was a constant clash between the rich and the poor. This was again reflected in the struggle between the Oligarchy and the Democracy. The nation had not enough moral stamina to bring about a harmony between the cosmic and the cultural forces at work in society. Thus the center of gravity was always shifting from one side to the other, and playing off the one against the other. Failing to adjust a balance between its material and moral elements the nation became an easy prey to enemies. These baneful results of excessive materialism and soulless intellectualism were likewise exemplified in Rome, and her end came in the same manner as it came to Greece. In the modern rush for wealth, the dislike of domestic responsibility and the struggle between capital and labour are to be seen the same evils, warning us against the same dangers.

Now somehow or other the civilizations of the East have always succeeded in adjusting this necessary balance between social forces to a greater degree than has characterized the civilizations of the West. While to-day wealth and intellectual pleasure dominate the mind of the West to a very sensuous degree, the East counts the individual life of little value; in China and Japan the *psychical* life is regarded as of much more account than the physical. Death is always preferable to dishonour; and the sacrifice of the physical to the moral and spiritual is a common feature of society. In the East riches and wealth and material advancement have never counted to the same degree as valour, wisdom and moral excellence. Cut off as India and China have been from Europe they have never caught the passion for materialism. They were for the most part an agricultural people, given to the study of nature and to ponder much on the vanity of material things. The vast majority of the inhabitants of India, China and Japan have been and still are poor. The only wealth they know is their own manhood and womanhood, and failing that they have nothing. There is a story told of a Chinese Emperor who refused a gift from a foreign potentate because it was more ornamental than useful. The people of the East have never been much pervaded by the predatory spirit. Militarism and conquest have not had much attraction for the Chinese. Neither India nor China attained the same degree of material and intellectual development as Greece and Rome, but they cultivated a more enduring quality, the capacity to adjust the balance between the forces of life, and to be themselves. India and China have had no armies and navies, no drama nor any great display of creative art; but they have been eminently practical, and have always kept their material development under the control of the ethical. Benevolence and self-sacrifice have been cardinal virtues. Though subjected to repeated invasions and often conquered physically the oriental has preserved his moral vitality and has never been conquered or subjugated mentally or spiritually. And to-day, as ever before, the East is absorbing all the best elements of western civilization without being absorbed by the West. The West is demanding that the East shall weaken and consent to be absorbed, but the East knows that this cannot be without losing the secret of permanence. If the day should ever come that the East like the West should set up wealth as the basis of social rank,

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and the wise and the virtuous be relegated to an inferior position, the end of even China and Japan would not be far off.

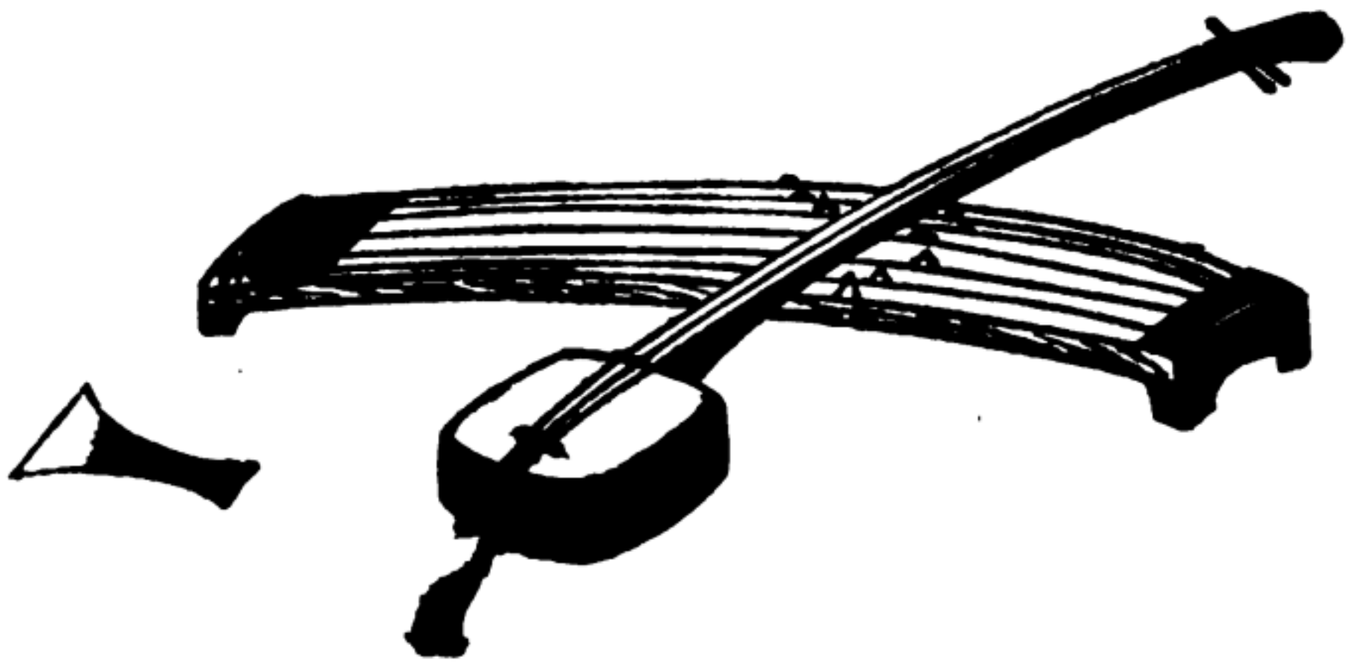
The secret of national survival then is the subordination of the material and intellectual to the ethical and moral elements in human civilization. In all the civilizations that have perished material and intellectual development was disproportionately greater than ethical attainment. Consequently it must ever be the aim of all progressive civilization to adjust a proper balance between these essential forces of life. This equilibrium the East has so far been more successful in attaining than the West; but the present violent impact with the West is menacing, in Oriental society, those qualities that have hitherto given it capacity to survive. It remains to be seen whether Oriental civilization will reveal that vitality and recuperative power necessary to withstand the shock from without. Doubtless many a western mind will be disposed to suggest that it is not simply enough to survive; society must live: mere existence is not life. It is better to succumb than merely to cumber the ground. There is some truth in this attitude. But the East has lived, and still lives to a degree far beyond the conception of most western minds. There is nothing the West more needs to-day than a closer study of the East, the well-springs of a society that was old when the West was born.

A recapitulation therefore leads to the following significant conclusions:

1. Civilizations in which the material or intellectual element, or both, prevail over the ethical, are of an ephemeral character. Like houses built upon the sand, when the rains descend and the floods come, they will fall.

2. The permanence of a civilization depends on its attaining a condition of equipoise between the cosmic and the ethical forces making for the progress of the social organism. The survival of a civilization is conditioned on not only attaining this balance but on maintaining it.

From this it follows, as surely as the night the day, that all military, political, and economic activity is of much less significance in the life of a nation than the promotion of education and spiritual culture.



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A NEEDED FOOD REFORM

By DR. S. TOYAMA

IT is indeed remarkable with what persistency the Japanese have maintained the same fare for the table from time immemorial ; and yet there is no doubt in the minds of food specialists and men of science that Japanese food is inadequate to bodily sustenance in the best sense, and that food reform is a pressing necessity of the nation. But what multitudes have been accustomed to from time beyond reckoning, they are naturally very loath to abandon or even modify ; and the task of bringing about the necessary improvement in food quality forms a problem demanding prompt and assiduous attention.

It is true that certain changes have crept in with regard to food during the centuries past, but the most of them were in the wrong direction ; the spirit they encourage does little to favour the reforms of which the nation is at present most in need. In fact the changes to which reference is made have had actually a baneful effect upon the physique of the country, and if nothing is done to check the endesirable tendency a reduction of strength will continue and the result upon the nation will be ultimately ruinous. Strange to say the food changes inimical to physical development seen to have come in as part of the movement toward advanced civilization. Thus we are advancing at the expense of physical qualities that are essential to all great peoples. Indeed all nations appear to be conscious of inevitable weaknesses concomitant to modern civilization, and these defects are felt no less in Japan than elsewhere. The disposition to fastidiousness and effeminacy of taste is as fatal to the future of Japan as to any other country.

The Japanese staff of life is rice, a food so long and favorably known that even the gods were not above partaking of it ; but in ancient times, no doubt, it was too scarce and expensive for any but the highest in the land, the common people, as is still often the case, subsisting on barley and other supposedly inferior grains. As the art of husbandry advanced the privilege of enjoying the luxury of rice extended until even the common people finally were able to afford it. But the people of these early times ate whole or unhulled rice, and got the entire benefit of the grain. Consequently their bodies were healthy and robust. In later times the higher classes began to fancy a more refined form of the cereal, and then the custom of hulling commenced. The preference for rice from which all the outer shell had been rubbed, grew and spread till even the lower classes had adopted it. By the middle of the 8th century the demand for hulled rice had so far advanced that we find a Rice Cleaning Bureau established in connection with the Court of the Emperor Nintoku (767-769). By the middle of the 9th century the market price of cleaned rice was always arranged at Kyoto, which leads to the inference that at that time the demand for cleaned rice was strongest in the vicinity of the Imperial Court and the nobles. It became customary, too, to present only hulled rice of the best quality as gifts to important personages. By the Keicho period (1596-1609) we find the celebrat-

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ed general, Kato Kiyomasa, ordering hulled rice for his soldiers going out on campaigns. It is further recorded that while the Shogun, Sometome, was at Nikko in 1650 he used hulled rice, from which it is clear that the custom of hulling rice was then in practice as far north as Nikko. Yet it is probable that hulled rice was not regularly on sale in Yedo before the Keiko era (1716-1735), for we read that at that time unhulled rice was invariably used in cases of charity. A century later we find that even hulled rice was used for giving to the poor, as the custom of eating it in that form had then become universal.

At the present time the proportion of Japanese who subsist almost wholly on hulled rice is about as follows :

Nagano	...	7%	of the	population
Nagoya	...	13 „	„	„
Sado ...	...	25 „	„	„
Kyushu	...	30 „	„	„
Osaka	...	37 „	„	„
Tokyo	...	73 „	„	„

The rest of the people eat a mixture of rice and barley, or barley alone, together with whatever fish or meat they can from time to time afford. Now the quality of rice eaten, being deprived of all its outer elements, has very little sustenance for the body. According to present methods of hulling, the quantity taken off the rice should be about equal to the quantity of clean rice left. This extravagant method deprives the grain of most of its most nourishing ingredients, especially the proteins, so that the people who live on rice, get only the kernel, which is composed chiefly of starch. Thus they lose the protein, salts, phosphates and other wholesome elements which are taken off in the hulling. At present the Japanese are trying to live on the lesser and throwing the more important part of their food away. If this habit continues the results cannot but be unfavorable to the life of the nation.

Why the Japanese should have been led into adopting so mistaken and fatal a custom in regard to food, shows how much the people are attracted by appearances, for it is undoubtedly the better look of the cleaned rice that has led the whole nation to prefer it to the natural grain. It is, moreover, the fashion ; and to be out of fashion in respect to food, is to be ostracized and to become nobody. It is, of course, a lamentable defect to be thus led more by the eye than by the brain. Nowhere is sound judgement more necessary than in regard to food. The evil effects are seen when one compares the rural population with the urban ; for the country people, being too poor to indulge in fancies as to food, usually eat the less rubbed rice, and mix it with other grains, so that their physique is usually more robust and better nourished than the inhabitants of cities who live on rice kernels only. Our city people require a much greater variety of food than the rural population, for the simple reason that the city food is less nourishing. It does not satisfy the natural craving of the human stomach for food, and has to be supplemented in various ways.

Japan has in fact to be brought to a point where her people will thoroughly understand that at present they eat far too much rice. It is this over-comsumption of hulled rice that brings such diseases as *beri-beri*, an ailment doubtless encouraged by inadequate nourishment. The persons most subject to

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such attacks are the youth who come up to Tokyo from the country; the change to a less nourishing diet soon makes itself felt. People insist on the opinion that well hulled rice tastes better than the cruder form, but this is only a matter of taste, and a taste for rice with more bran on it can be just as easily cultivated. If any one doubt this let him study the diet of the Formosans where it is the rule to eat whole rice. No; the preference for white rice has its origin not in the palate but in the eye.

The reform suggested would not only improve the physique of the nation but it would increase the national food supply, which is at present deficient, especially in the matter of rice. The price of this grain has been rising for the past few years, and it is now almost prohibitive to the poor. If methods of cleaning were brought more under public control the saving to the nation's food bill would be enormous, and the people would be the better for it physically and mentally, as well as financially. There is no doubt that the government has a duty to the public here. If it be proper, as all countries admit, for the authorities to regulate and control food supplies and to insist on their purity, then it becomes the government of Japan to save the nation the financial and physical loss it is now suffering from foolish and mistaken methods of preparing rice for food. Instead of permitting the cleaners to remove seven per cent of the outer skin of the rice, let the government insist on a removal of only four or five per cent; the difference to the nation would be enormous. The rice production of the nation for last year was about 259,694,465 bushells. Supposing three per cent of this had been saved in the hulling, the nation would have had 7,750,000 bushells of rice extra for food, and the people would have been saved 31,160,000 *yen* in their food bill. This is only a financial saving; we say nothing of the saving in labor, machinery and above all in added nourishment for the bodies of the people. Thus my contention admits of no dispute; and the duty of the government in regard to the matter is obvious. The Germans have a law limiting the percentage of alcohol in beer to 5% for the sake of the nation's health. Why cannot our government limit the amount to be taken off the rice, since it is more essential to national welfare than even beer? At the same time we should encourage the raising of the numerous other cereals used in foreign countries, and furnish our people with a greater variety of food. Moreover, why should we Japanese always cook rice in the same manner, and not adopt some of the ways found wholesome by Europeans? Thus we need not only reform in preparing the rice, but also in the cooking of it.

AN AUTUMN CRY

Far in the mountain deeps
A stag is crying;
Lo, he treads and leaps,
O'er dead leaves flying;
O, who can hear his lonely voice
And then in autumn time rejoice?

Sarumaru (800 A.D.)

Tran. by J. Ingram Bryan

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JAPANESE DREAMS

By "K"

AMONG the people of Japan dreams are as marked a feature of nightly rest, or unrest, as in other lands; but it is a question whether the Japanese do not lay more stress upon their interpretation of night visions than the people of the west. The Japanese do not attach as much significance to dreams as the dreamers of Bible times, but one often hears references to dreams that are believed to have come true. The Japanese method of interpreting dreams has to some extent been reduced to a system, though it is hardly necessary to say that it is not by any means modern. There is little doubt that it came from China, where a good part of Japan's earlier philosophy originated. Among one of the old classics of China is the *Mukyo*, a volume on the interpretation of dreams. The unravellers of visions in Japan tried to develop the suggestions in this book and to arrive at a method of their own in discerning the import of dreams. One of the old classics of Japan, the *Manyoshu*, contains a poem, which shows that even as far back as the Nara period much attention was devoted to finding out the meaning of dreams. It runs:

Aida naku
Kobure nika aran
Kusa makura
Tabi naru kimi ga
Yume nishi miyuru.

Far away from home,
I often dream of thee;
Because I never roam
Out of thy memory.

Another poem with reference to dreams comes down from the Heian era, and was composed by Ono-no-Komachi, and is found in the *Kokinshu* anthology:

Ito semete
Koishiki toki wa
Nubatama no
Yoru no koromo wo
Kaeshite zo nuru.

With my nightie inside out
I always now to rest retire;
Then it always comes about
I dream of one whom I admire.

At present Japanese interpreters of dreams are divided into two camps: those who take the dream as it is and those who hold that dreams go by contraries. with the latter a good dream is taken as a bad omen. This is evidently a compliment to gourmets and others who retire to sleep off a surfeit. It can hardly be said to have come from China, where bad dreams are apt to be taken as the work of devils. Once a friend staying in a Chinese city was awakened one night by an awful outcry of human voices accompanied by a beating of drums and a blowing of trumpets. He turned out to see what was up; and after worming his way through the crowd he found at last they were surrounding a poor lad who had been carried from a hut near by and laid on the ground for exorcization. Being a doctor, the stranger inquired what the man had eaten for supper. "It's not a matter of eating" said the mother of the possessed boy. "It's a matter of evil spirits. The boy retired to bed as well as could be; and in the night he was attacked by evil spirits and woke up howling like murder. We have carried him out here and are beating drums to frighten away the devils and save him if

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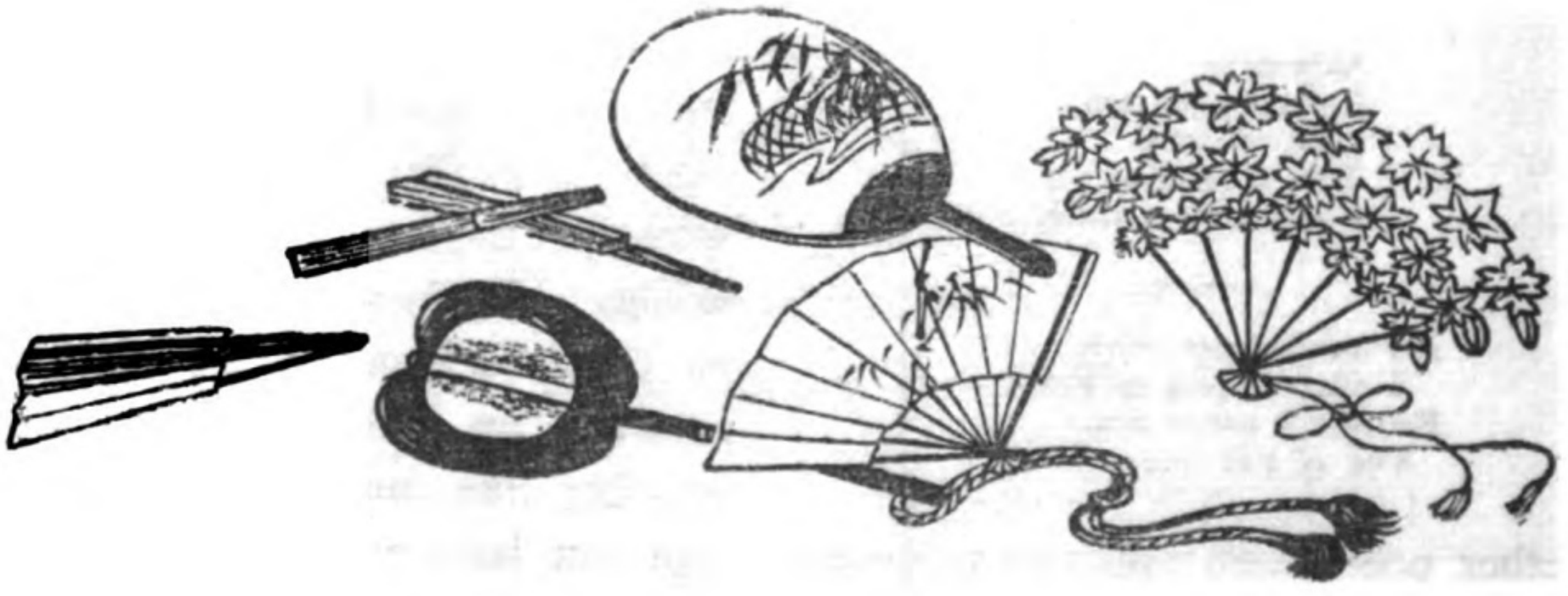
we can." The physician persisted in his question :" "What had the boy for supper?" "O," replied the mother, "he had only about half a young roast pig." But the crowd refused to believe it was only a case of nightmare and went on with the noise to drive out the devils. The Japanese theory that dreams go by contraries : *Yume wa sakayume*, would hardly suit some of the people of China.

Those who do not accept this optimistic theory have a system worked out almost as compex and intricate as that of the gamblers at Monte Carlo. They say, for example, that to dream of a red horse means that you will suffer from fire in some way. In the same way, to dream of bad teeth is a bad omen, as it indicates something physically wrong. Dreaming of planting the young rice is good, as it means an addition to the family. The sun is always a happy augury in dreams, being the symbol of life, light and hope. According to tradition the mother of the famous warrior Hideyoshi saw the sun enter her pocket in a dream, and her child turned out to be one of the greatest men Japan ever had. It is said also that the mother of Nichiren, the Luther of Japan, dreamed she saw the sun shining in her heart before the birth of her child. To dream of Fujisan is a good omen, for it suggests lofty and noble ambition.

Those disposed to hold that dreams go by opposites have an equally complex system of interpretation. They say that it is not good for the lover to dream of his sweet heart, as it means that his love will never enjoy consummation. Again, one is sure to take a bad cold if one dreams of eating sweet things. To dream of injury from any kind of blade is a good sign, for it means that you will have money, the blade signifying metal. It is, therefore, a good omen to dream of being killed. To dream of an outbreak of fire is a good augury ; while to dream of birth, means there will be a death in the family. Dream of a coffin and you will be treated ; but nearly all interpreters regard a funeral as an unwelcome subject of dreams, To dream of snakes is the opposite of disgusting, though nothing is said of delerium tremens. A snake dream may be taken as a sign of coming promotion ; and as the promotion was said to be in official rank, it may be supposed that officials dreamed oftenest of reptiles. Whether there could have been any connection between this fact and their habits of feasting, is not stated.

True, there was a theory among some that all dreams were not to be trusted, especially those on warm nights in spring and summer. At such times one dreamed so often and often so contrary that it was impossible to take account of the meaning. There is another Japanese proverb which shows that a good many people regarded dreams and their interpretation as a joke. It goes : *Yume wa masayume*, which might be translated to the effect that *dreams have various meanings, according to one's method of interpreting them.* There is something attractive about this theory. It will appear as witty as it is true to most people.



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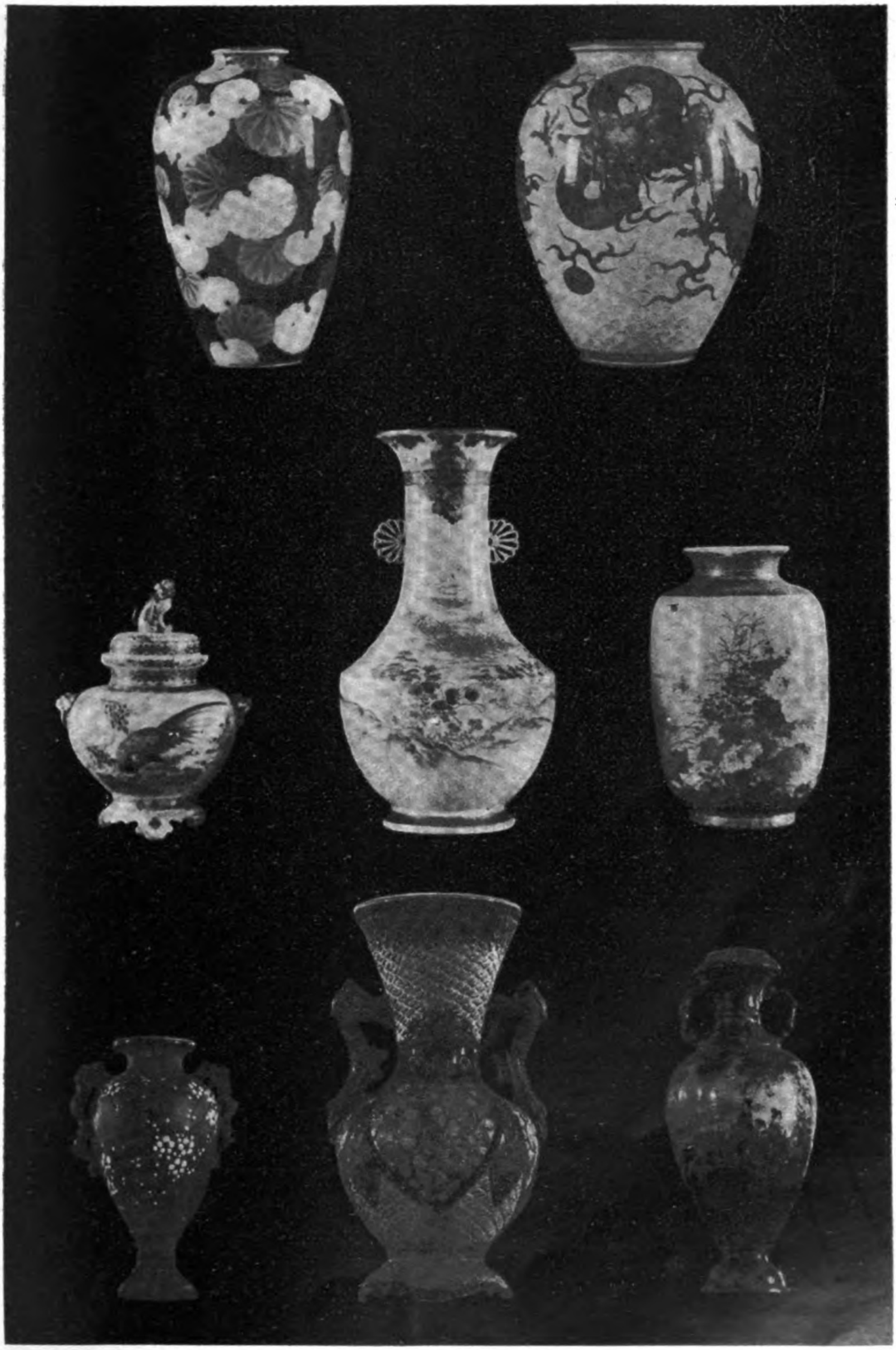

MODERN JAPANESE PORCELAIN. *Porcelaine Japonaise Moderne. Modernes japanisches Porzellan.*
1. ARITA 2. KUTANI 3. SATSUMA 4. AWATA, BY KINKOZAN

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MODERN JAPANESE PORCELAIN. *Porcelaine Japonaise Moderne. Modernes japanisches Porzellan.*
1. YOKOHAMA WARE BY KOZAN MAKUZU. 2. NAGOYA WARE, FOR EXPORT.

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MODERN JAPANESE PORCELAIN. *Porcelaine Japonaise Moderne. Modernes Japanisches Porzellan.* AWATA WARE: FROM TOP, SHOWING CHANGE OF TASTE THROUGH MEIJI PERIOD: PROPERTY OF SOBEI KINKOZAN. *Changements de goût pendant l'ère de Meiji. Veränderung des Geschmackes während der Meiji Periode.*

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MODERN JAPANESE PORCELAIN. *Porcetaine Japonaise Moderne Modernes Japanisches Porzellan.*
AWATA WARE: FROM TOP, SHOWING CHANGE OF TASTE FROM BEGINNING OF MEIJI PERIOD: PROPERTY OF SOBEI KINKOZAN. *Changements de goût pendant l'ère de Meiji. Veränderung des Geschmackes während der Meiji Periode.*

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PROGRESS OF JAPAN'S PORCELAIN INDUSTRY

THE making of porcelain is one of the oldest industries of Japan. Originally introduced from China and improved later under the tutelage of Koreans, the ceramic art of Japan attained a high degree of excellence, especially under the patronage of the feudal lords. Upon the decline of feudalism the art suffered a relapse, but with the reformation of the government an attempt was made at reviving the industry, and experts were imported to teach western methods, notably Professor Wagner, who came from Germany to Arita, and under him great progress was made in foreign styles of manufacture and the use of foreign pigments in decoration. The potters of Mino, Kyoto and Aichi now began to emulate each other in the new movement, and it was not long before Japanese porcelains began to find their way into America, England and China. America is the largest customer in Japanese porcelain of all kinds, taking more than half of all the exports.

One of the most difficult improvements to make general in the manufacture of porcelain has been the use of coal instead of wood. The use of wood as fuel for baking the porcelain is not only more expensive but renders the products deficient in hardness. But in most of the larger factories coal is now used, and the quality of the goods turned out can compare favorably with the best produced in western lands. The porcelain turned out by the Nagoya Porcelain Company and the Shofu Company of Kyoto have been competing successfully with western wares in all the markets of the world. The greatest room for improvement is in regard to art. The rush to supply exports has led to the making of patterns and decorations inferior to Japanese taste, with the hope of meeting foreign notions of artistic ceramic ware. There is no doubt that if the national ideals of art had been retained the results would have in every way been more satisfactory; but it was felt that a gaudy decoration was essential to success in the western market. This mistake is now realized and everything is being done to rectify it. The progress of output may be inferred from the fact that the value ten years ago was about 5,000,000 *yen*, while to-day it is over 14,000,000 *yen* annually.

Japanese porcelain is known chiefly by the places in which it is produced. One of the most artistic and beautiful of modern porcelains is that made at Arita in Kyushu. The Arita blue chinaware is something to be only seen to dazzle the lover of pretty dishes. Though Arita has been a center of ceramic art for centuries it did not attain its modern eminence until Professor Wagner introduced German methods and pigments. The Arita ware sent to the Centennial Exhibition in the United States in 1876 attracted wide attention, and one vase was sold for one thousand dollars. Coffee cups were easily disposed of at $5 a piece; and from that time onward the export of Arita ware to America has

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been on the increase. The annual value of the output from Arita is now nearly a million and a half *yen*; and a school is maintained in the place for apprentices in the art.

Another famous porcelain is that known as Seto ware. Seto in the province of Owari was a center of manufacture all through the Tokugawa period. After the fall of the Tokugawa it began to decline, but in time attention was turned to the possibility of exporting, and thenceforth prosperity was assured. A large business is done in making unglazed and unornamented china for foreign decoration. Seto ware is noted for its etherial blues and tints of *lapis lazuli*, which ever charm the eye of the stranger. The annual value of the porcelain turned out from the numerous factories at Seto is about 5,331,263 *yen*, the largest output of any city in Japan.

Kutani has also been long and justly famed as among the more beautiful porcelains. At first the porcelain used to be made in various small towns in Kaga and sent to the larger towns such as Kanazawa, Daishoji and Komatsu for decoration, but now every factory finishes its own products. Kutani ware enjoys an increasing appreciation in American markets. The annual production is now valued at about 500,000 *yen*, and the annual export about 487,170 *yen*.

The Awada ware is produced mostly at Kyoto and has a very ancient ancestry. This ware is conspicuous for its beautiful brocade patterns, which have a great vogue in the foreign market. A kind of Satsuma ware, called in Japan Kyoto Satsuma, is really Awada ware. The annual output of Awada ware is about 1,496,626 *yen*.

Mino ware comes from various districts in the province of Mino, and is distinguished for its copper decorations. The output is valued at some 1,504,178 *yen* annually.

There are a great many other makes of porcelain in Japan, such as the Shimidzu and the Aidzu wares; and also Tobe and Banko ware, each of which has its own distinguishing excellence in shape and decoration.

If we compare the exports for the last sixty years it will be seen that considerable progress has been made:

Year	*yen*.
1867	23,014
1877	120,853
1887	1,311,901
1897	1,819,061
1907	7,216,034
1912	5,451,713

The exports of Japanese porcelain go to almost every civilized country in the world; but the following particulars may be of interest: America takes 56 per cent; Asia 21 per cent; and Europe 16 per cent.

There is hardly any other industry in which there is such fluctuation of taste and demand as there is in porcelain. These fluctuations appear to come in cycles of three years or so, sometimes five years. At one time Kutani decorated in a peculiar red is in the ascendant; and then it is supplanted by a demand for brilliantly coloured Awada. This is no doubt due to the changing notions of foreign customers. There has been a considerable improvement in American taste in porcelains recently, and the old demand for gaudy decorations is fast giving way to more artistic preferences; whereas in England almost the opposite is taking place, and the

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demand for chaste and refined simplicity is giving way to a preference for more gorgeous decorations. One usually notices a change in shapes and styles, before a change in decorating is called for. At first there was a demand for foreign styles instead of Japanese, but with Japanese decoration, especially in birds and flowers. The decorations of these earlier days were often in pure gold and were exquisite to behold. Then in 1885 came the use of European liquid gold-paint, which cheapened everything, art as well as quality. Subsequently came a demand for European decorations, which continued up to 1891. Since that time Japanese porcelain, while maintaining its material quality, never recovered its artistic excellence, a result due to the worship of *yushitsumuki*, or goods made or export.

This vulgar admixture of Japanese and foreign elements in the manufacture and decoration of Japanese ceramic art is happily falling now gradually into disuse; and it is probable that in future attention will be devoted to either native or foreign styles without attempting to combine the two. Of course the same thing is seen in Japanese art everywhere. In all departments there is a disposition to mingle awkwardly oriental and occidental elements. And so we sometimes see scenes from nature depicted on cups and plates after the manner of a western oil painting; the scene is Japanese but the art is western. However, as time goes on, a point of harmonization will possibly be reached, and then we shall have something after the Japanese manner or the western manner, instead of a confusion that is neither the one nor the other.

A CONTEMPLATED SUICIDE

She stood beside the still dark pool of death,
And saw her face, so young, so beautiful,
Mirrored upon the waters, slowly turned,
And sought once more the happy paths of life.

Soma Gyofu

Tran. by the Late Prof. Authur Lloyd

AUTUMN

The year grows old, the well-worn winter robes
Come from their camphor chest, and, in their stead,
In go the light spring dresses; but, alas!
The spring joy goes in with them.—

Daurin

Tran. by the Late Prof. Arthur Lloyd

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JAPAN AHEAD IN WIRELESS

JAPAN has taken up the matter of wireless communication with the same insight and zest that she has done in the case of most other facilities pertaining to modern progress and achievement; and so rapid has been the development made by her electricians both in invention and in installment that it is a question whether in some important respects she is not now ahead of more pretentious nations.

The Japanese first began to take a serious interest in the possibilities of wireless telegraphy as early as 1886, when the noted electrician, Dr. Shida, set up an apparatus of his own construction on the banks of the Sumida river, Tokyo; but his attempts to send messages across the water by means of electric waves were not wholly successful. After European scientists began to publish the results of their investigations as to the nature of electric waves, the Japanese electricians turned again to the subject, and this time with greater promise of success. Dr. Nagaoka and Dr. Mizuno, of the Engineering Department of the Imperial University, Tokyo, now commenced an exhaustive course of investigation and experiment with some very encouraging results. In 1897 Dr. Asano, of the Electrical Section of the Department of Communications, Tokyo, set up a wireless telegraphic apparatus on the old forts in the Bay of Tokyo, and attempted to exchange messages with a station erected on the reclaimed land at Tsukijima, near the mouth of the Sumida river. In the meantime the great Marconi was going on with his wonderful experiments in Europe; and about 1895 he perfected his apparatus to such an extent as to have it considered a decided success, having it patented in England in 1896 Although the Marconi system was quickly taken up in Japan, the nation's own inventors and scientists did not cease their investigations and experiments, especially the electricians of the Department of Communications.

While free to admit all that they have learned from Marconi and other western inventors, Japanese have the satisfaction of having perfected a system of their own. which is now used in the Department of Communications. This system, known as the *Teishin-sho* system is adjudged one of the most complete on record. Naturally the new invention became a matter of immense importance to the Navy; for all the navies of the world were now installing wireless telegraphic apparatus on their ships, and Japan could not afford to suffer the disadvantage of being left behind. But she did not deem it a great advantage to have just the same system as that employed in Europe. Accordingly her naval electricians got to work, and with the assistance of these connected with the Department of Communications, a special system for use in the Imperial Japanese Navy was perfected, and adopted by the fleet. The code used by the Department of Communications was not regarded as guaranteeing sufficient secrecy for naval use; but the new system invented for the Navy, known now as the *Kaigun-sho*, enables the fleet to preserve absolute secrecy as to

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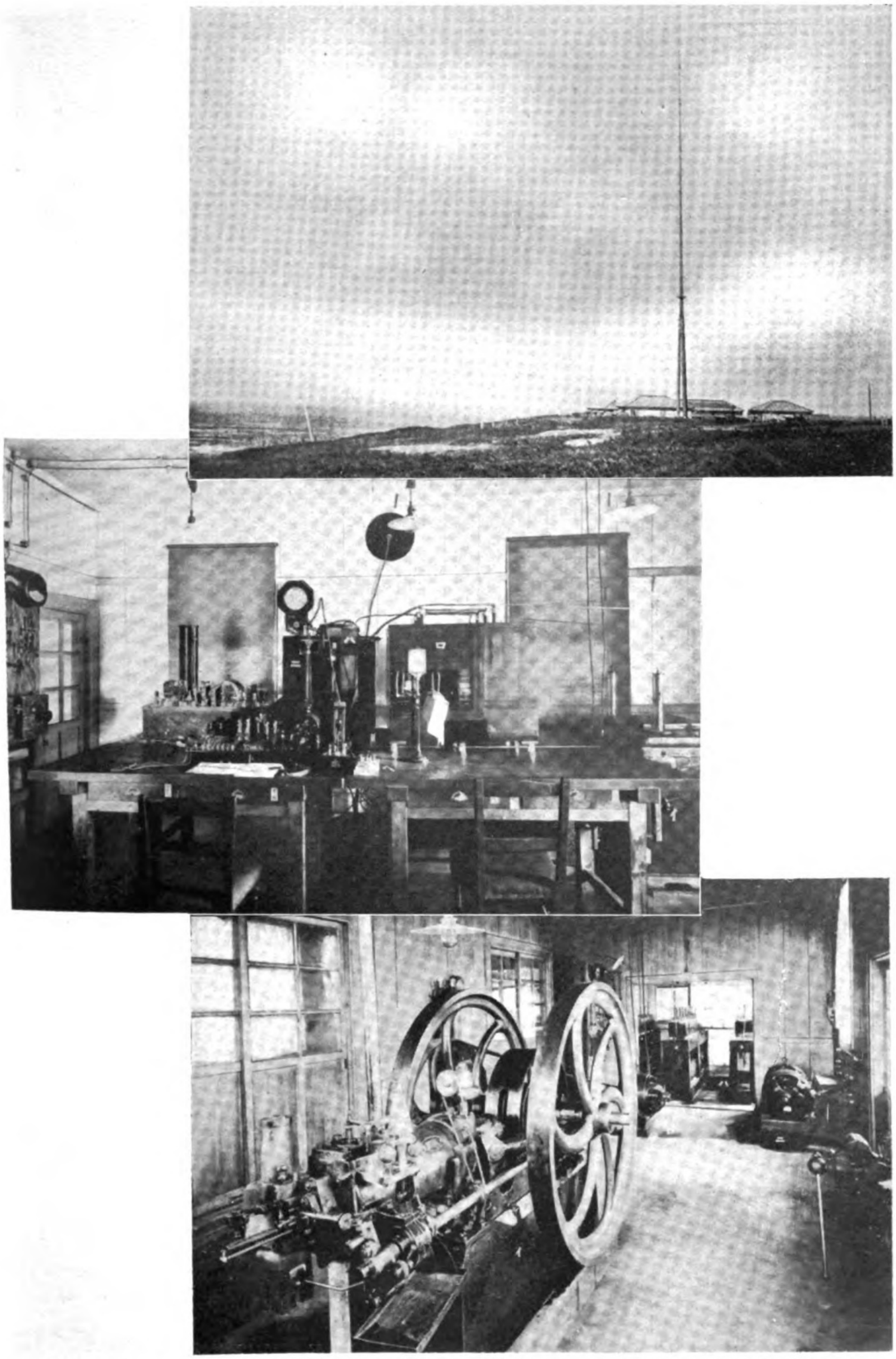

WIRELESS TELEGRAPH STATION, CHOSHI. *Télégraphie sans fil au Japon. Funkenstationen in Japau.*

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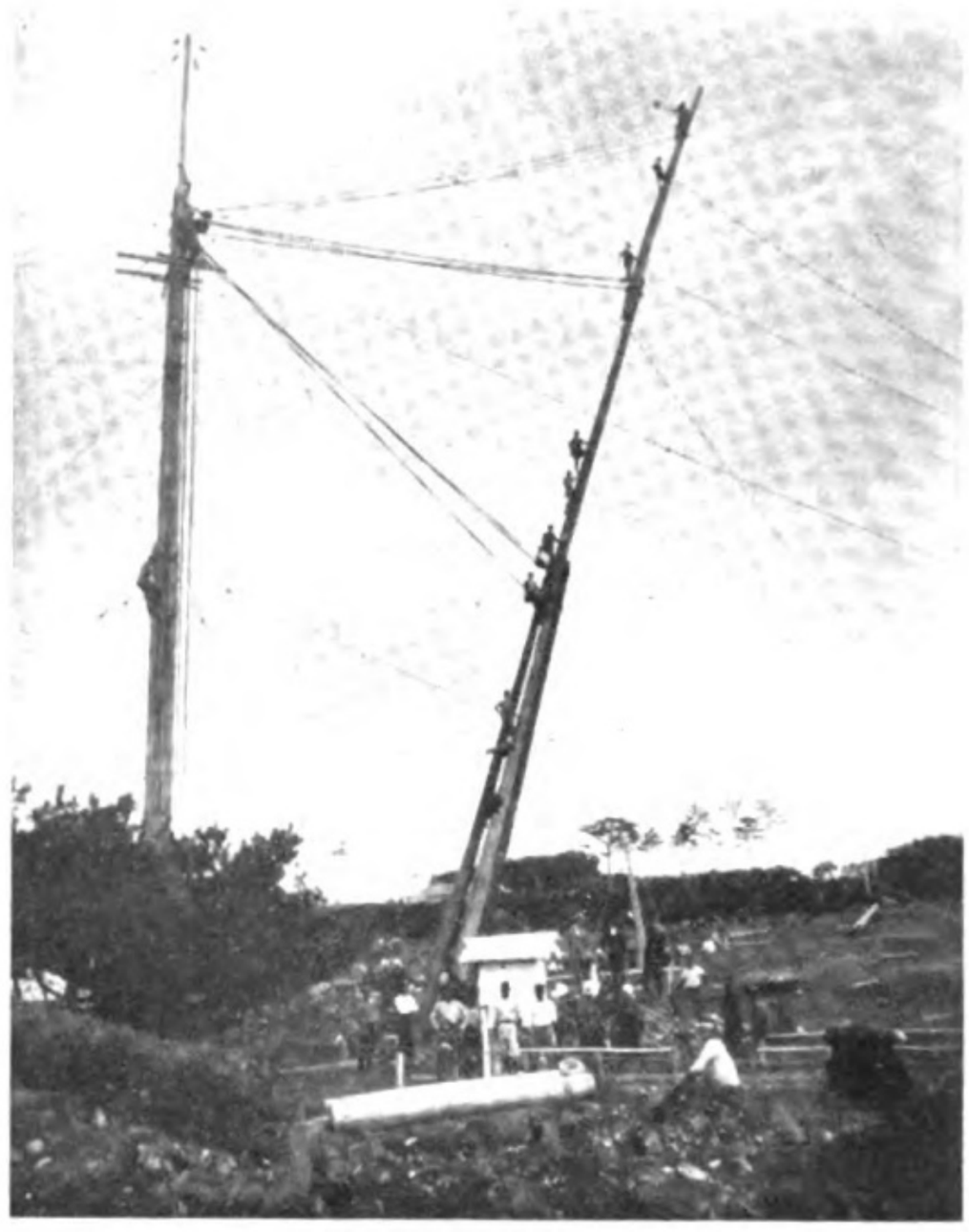
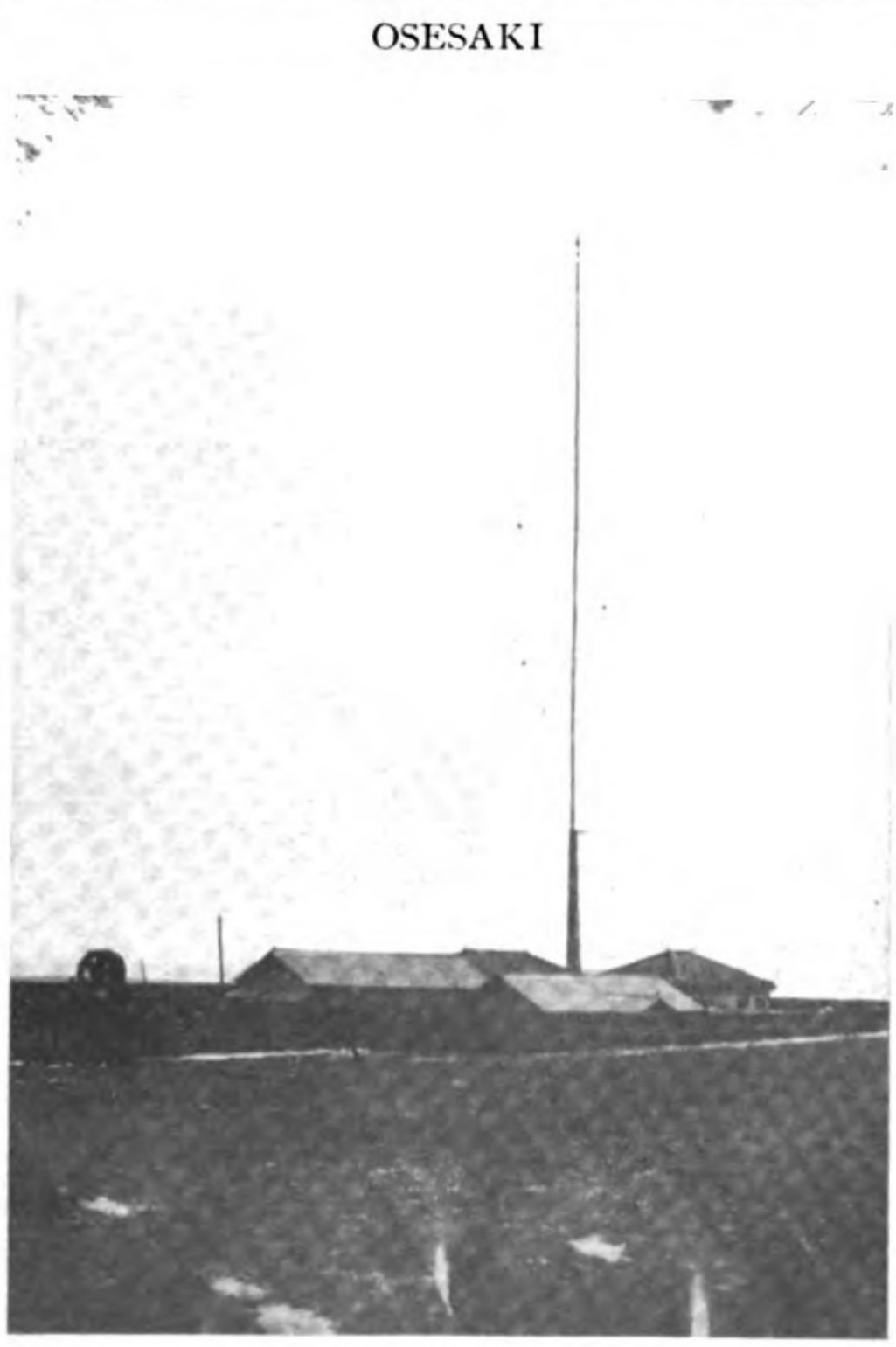
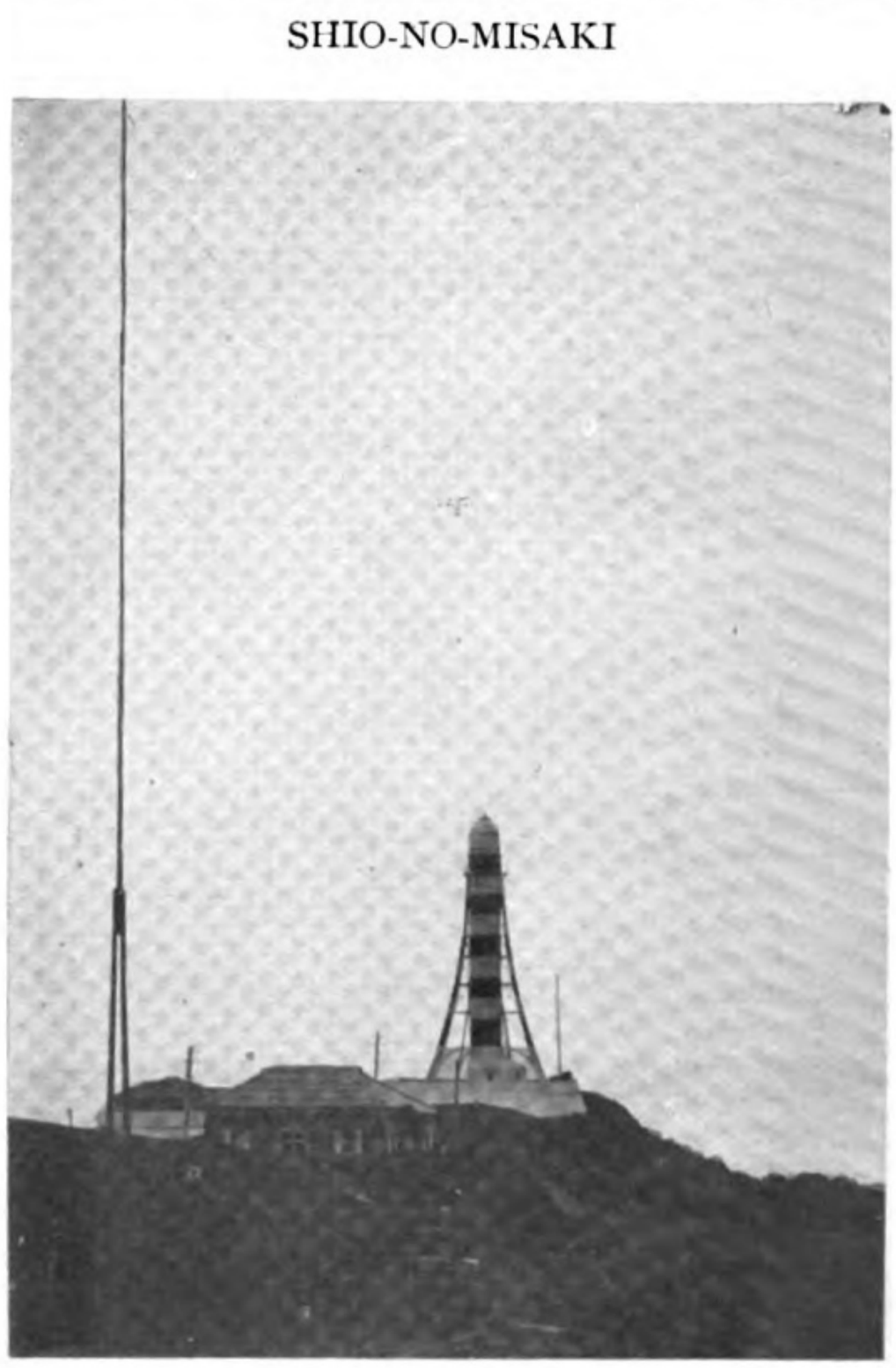
OSESAKI



SHIO-NO-MISAKI



OCHIISHI, HOKKAIDO



FUKKIKAKU, FORMOSA

JAPANESE WIRELESS TELEGRAPH STATIONS. *Télégraphie sans fil au Japon. Funkenstationen in Japan.*

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position and message, and is believed to be more scientifically perfect than that used by any other of the world's navies. This secret system, which owes its existence and efficiency largely to Professor Kimura, was used by the Japanese navy with telling effect during the war with Russia. Indeed it was by this means that, unknown to the ememy, Admiral Togo was able to receive warning of the approach of the Baltic Fleet, and be in readiness to meet it when it came in sight, its every movement being known to him up to the moment of its appearance on the horizon. It is hardly too much to say that in that greatest sea-fight of modern times, Japan owed her victory in a large measure to the perfection of her system of wireless telegraphy. This statement is made on the authority of the Japanese themselves.

In Japan up to the year 1900 the longest distance between points of communication by wireless was about ten miles, the most satisfactory experiments having taken place between Shimōsa and Kazusa. Soon, however, messages began to be exchanged between Kazusa and Sagami, a distance of 29 miles. And so, when in 1914 the *Teishin-sho* system was perfected and a patent taken out, Japan was ready for participation in the International Congress of wireless telegraph experts. The great conference met at Berlin in 1906, and Dr. Asano, was sent to represent Japan. The distinguished inventor learned a great deal about European methods and systems, which he put to good use after his return home. It was at this time that Japan became a member of the International Wireless Union; and later on, in 1908, Japan accepted an agreement on the basis of the International Radio-telegraph Convention of Berlin, whereby she joined the convention to coöperate in a world system and service by wrieless.

To meet the convenience of shipping, a wireless station was set up at Choshi; and the number of stations has since increased to seven, namely, Shio-misaki in Kii; Ose-saki in Hizen; Tsunoshima in Nagato; Ochiishi in Nemuro, Hokkaido; Fukkikaku in Formosa; Dairen in Manchuria, as well as that already named at Choshi in Shimōsa. The latter, like the others, is a modern plant of the latest equipment, having a tower with an elevation of 232 feet and a voltage of 4 kilos, ampere, capable of sending electric waves over a distance of 500 miles by day and over 2,000 by night. The Ochiishi station has the same sending power, but the tower is not more than 222 feet high. It is practically equal to the Choshi station, however. These are the two most important stations along the Pacific coast at present. The Formosa station is equally well equipped, having a tower of 234 feet attitude and a voltage the same as the stations named. The Dairen station has a still higher voltage. Nearly all Japanese trans-Pacific liners are now fully equipped with wireless telegraphic apparatus, and many of the better class of coasting steamers as well.

In the matter of wireless telephony Japan has, perhaps, made greater progress than any country of the west. Her inventions in this respect are thought by those who have examined them, to be the best yet produced. After returning from the Berlin Conference in 1907 Dr. Asano was fully convinced as to the possibilities of wireless telephony; and he at once commenced investigation

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and experiment with all his wonted zeal and ability. Another noted expert in the Department of Communications, Mr. Uichi Torikata, was equally interested in the future of the science and prosecuted investigation with equal perseverance. Mr. Torikata has proved himself an inventor of the first water. He has succeeded in inventing a detector, which though first designed to test or measure electric waves, has now proved an efficient instrument for receiving messages. Last year Mr. Torikata, in coöperation with Mr. Yokoyama and Professor Kitamura, produced a sort of oscillation gap which at last brought wireless telephony within the region of practical possibility. By means of the new invention sound can be transmitted and received without difficulty. In fact the wireless telephone is now installed and used in Japan, and the invention is the result of Japanese skill. When his Majesty the present Emperor, then Prince Imperial, visited the Department of Communication last year, he condescended to examine the wireless telephone apparatus, and heard a message covering the distance between the Department of Communications and Shiba Park. Hanging up the receiver, his then Imperial Highness remarked: "Yes, I heard it." When Dr. Charles W. Eliot, ex-president of Harvard University, visited Japan last year, he was also asked to test the new invention; and he afterwards admitted that he heard the message without difficulty. But Japanese experts are not yet content, nor will they be until they can cover a much greater distance than at present, though already that distance is some miles. Wireless telephone stations for the use of ships are now actually in course of erection at Yokohama and Kobe, where experiments have already proved the possibilty of wireless telephone communication between ships and stations on shore.

AN ANCIENT ODE

Mountains and Ocean-waves
Around me lie;
Forever the mountain-chains
Tower to the sky;
Fixed is the ocean
Immutably:—
Man is a thing of nought,
Born but to die!

Anon

Tran. by B. H. Chamberlain

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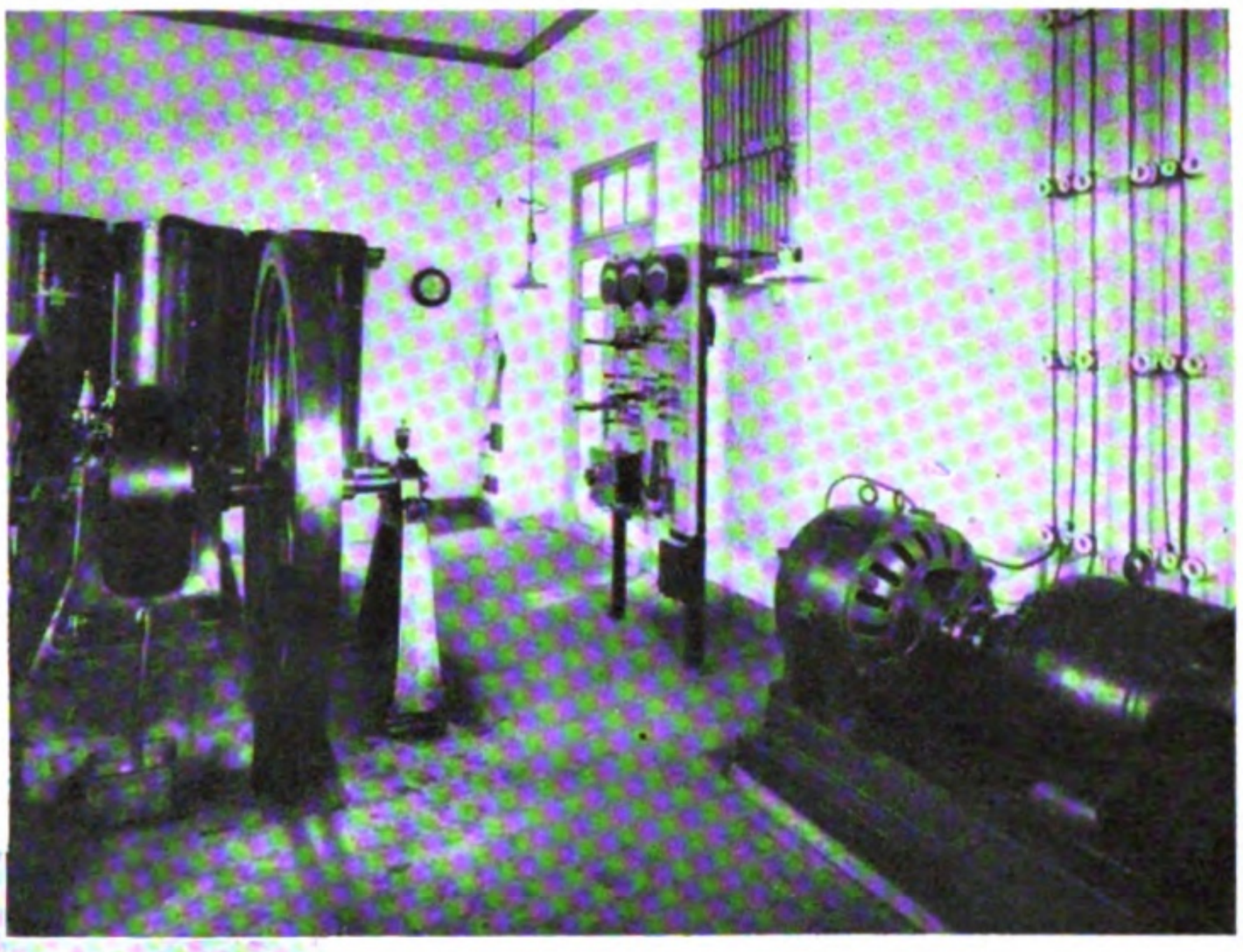

DAIREN WIRELESS TELEGRAPH STATION. *Télégraphie sans fil au Japon. Funkenstationen in Japan.*

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SHRINE AT IZUMO

FÊTE AT IKEGAMI

OCTBER FESTIVALS. *Fêtes d'octobre. Oktoberfestlichkeiten.*

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OCTOBER FESTIVALS

By F. YAMAZAKI

FROM times of old the month of October has been known as *kanna-zuki*, which means the month when the gods are absent. This is the conference month for the national deities, so to speak, when they all leave their usual shrines and assemble in the grand shrine at Izumo. The *Oyashiro* at Izumo being the only one in the Empire from which the gods are never absent, becomes one of the most important in Japan, and is dedicated to Oanamuchi-no-Mikoto, one of the ancestral deities of the nation. The first of October is named *kami-okuri*, or the day for seeing off the gods, as they set out for the central shrine. By the 11th of the month all the gods have arrived, and they continue in session for some 70 days. From the 11th onward for three days a great festival is held at the Izumo shrine. Some will be surprised to learn that the subject of contemplation by the divinities during their season of conference is not anything of pretentious nature in the way of national or universal interest, but merely to consult as to the love-knots of the year; so that if any happen to marry during the year, through some unexpected occasion for affinity, it is customary to ascribe it to the doings of the divine assembly at Izumo. Improbable unions, such as those between persons of greatly divergent ages, or between a handsome man and a very plain woman, and *vice versa*, are attributed to the tricks of the gods in session at Izumo. Consequently it is but to be expected that all persons seriously concerned as to love affairs should betake themselves to Izumo to invoke the mercy of the gods in allotting them suitable partners for life. When one hears in Japan such expressions as *kami no rusu* (absence of the gods), or *kami mukae* (seeing off the gods), or *kami no tabi*, (the gods on a ourney) they are to be attributed to this October custom.

On the 12th of October another interesting festival is celebrated, that being the anniversary of the death of the celebrated national poet, Basho, one of the greatest masters of *haiku* verse that Japan has had. On this day, known as *Basho-ki*, all the *haiku* poets assemble in a hall, where an image of Basho adorns the place of honour; and before it incense is duly offered, and poems in the 17 syllable measure, called *haiku*, are composed in honor of the departed poet. The origin of *haiku* is interesting. It cannot be gone into here, but may be learned from a study of Dr. Haga's article on the Origins of Japanese Literature, which appeared in the JAPAN MAGAZINE for July last. Basho was the inventor of the *kaiku* measure. The original Japanese ode or short poem is the *waka*, a poem of 31 syllables; but this being usually devoted to sacred or serious themes, a verse called the *renka* for less important subjects was invented in the 14th century. As this mode of verse never amounted to anything in the way of literature it fell into disuse, and the *haiku* was produced by taking the last seventeen syllables of the *haiku*.

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Naturally the *haiku* partook in some degree of the comic or sportive nature of the original from which it came, and consisted often of a unique or humorous turn of thought to amuse or to arrest attention. As for example :

Rakka eda ni
Kaeru to mireba
Kocho kana !

Thought I, the fallen flowers
Are returning to their branches ;
But lo, they were butterflies !

Many of these *haiku* are extremely ingenious and charged with quaint conceits, yet often sparkle like diamonds with poetic conception. This elevation in the standard of *haiku* verse must be ascribed to Basho, who must be regarded as the father of the mode in so far as it approached anything worthy of the name of literature. Needless to say, so diminutive a mode of emotive verse as this, is valued more for what it suggests than for what it says.

Basho, who began life as a *samurai*, later abandoned the activities of the world for the cowl of a monk, and wandered about in contemplation of the ideal, which he tried to express in his tiny verselets. He died on the 12th of October, 1694, and his admirers have celebrated the anniversary of his death ever since.

On the 13th of October comes another important festival, called *O-eshiki*, or the anniversary of the demise of the great reformer, Nichiren, the Luther of Japan, and founder of the Nichiren sect of Buddhism. Born in Awa province in the Kamakura period, Nichiren made an exhaustive study of religion, and tried to purify it of its superstitious accretions. After enduring much persecution, even to the verge of death, he finally triumphed and at last passed away at the *Hon-mon-ji*, Ikegami, a short distance southwest of Tokyo. At this place on the date named his disciples assemble in force to do honor to his memory, carrying banners and lanterns and repeating a *sutra* in chorus.

On the 20th of the month comes the festival of Ebisu, one of the seven national gods of good luck, who is believed to guard more particularly over tradesmen and their affairs. One of the largest shrines dedicated to Ebisu is the Nishi-no-miya in the province of Settsu. As in the days of his earthly sojourn he was believed to be especially fond of the angler's art, he is usually represented in the garb and conduct of a fisherman with his rod, and in the act of securing a scabream. Nearly all merchants hold a festival in honour of Ebisu on the 20th of October. The usual custom is to invite friends and relations to a banquet, where a large picture of the god adorns the wall. Before the picture large *tai* are laid as offerings ; and the same fish, nicely prepared, is eaten at the feast. After the feast has proceeded a little way, sport begins. Perhaps one of the guests starts an auction of the dishes before him, his companions bidding up to thousands of *yen*, the joke continuing until it runs itself out. This little buying and selling escapade is to emphasize the fact that it is a merchants' festival that is being celebrated.

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THE FATHER OF MODERN JAPANESE PROSE

By TERUO HIRAKI

IN Japan the past reflected from the mirror of the present seems but a dream, so vast and sudden have been the changes and transformations. The first sixteen or seventeen years of the Meiji era were marked by signs of preparation and mental unrest; and then transition set in at so rapid a pace that Japan changed as much in a single day as Europe had done in a whole century. For a time everything was in a more or less chaotic condition, the old order changing, giving place to new; and the stress was felt more in politics and society elsewhere. The middle of the Meiji era was therefore above all else a transition period. Naturally at such a time extremes too often met, and frequently there was an alarming conflict of ideas. But national development went on, and however zigzag the path, progress was happily ever upward, until the whole people began to take an intelligent interest in constitutional government, philosophy, commerce and industry, and the foundations of a new social and industrial structure were surely laid.

But the nation had yet found no means of literary expression. Two languages, the spoken and the written, were in use, the one as different from the other, as middle English is from modern, and the time waited for some genius to arise, capable of unifying literature and modern speech. The genius arrived and from a quarter least expected, for no one supposed that the despised realm of fiction and the novel would produce the creator of modern Japanese prose. The medaeval *daimyo* and their *samurai* held the writers of fiction in contempt, and their taste set the standard for the people. Gradually, however, a few here and there began to perceive that it was among the writers of fiction that some of the best literary work was being produced, and at last one arose Fuji-like with glorious light, and the Japanese literary renaissance appeared. One of the most representative of the new literary lights was Kōyō Ozaki, an artist as happy in his art as in life and character.

Born at Nakamonzen, Shiba-ku, Tokyo on December 16th, 1867, Ozaki went through the ordinary school courses at the Mita *Eigakko* and the *Daigaku Yobimon*, a preparatory institution for the Imperial University. At the University he entered the law department, but after a year's study he abandoned it for the department of Japanese literature. Herein his early bent was clearly seen. During his college days he formed a literary association known as the *Kenyusha*, comprising a band of brilliant young men like himself; and they published a magazine called the *Garakuta Bunko*, which represented a new style in Japanese literature. This made for him a name in the literary world and started him on his career.

Like many another literary mind his nature chafed under the routine of a curriculum, and he left the university

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before graduating, eager to plunge at once into his life's work, to which he forthwith devoted himself with extraordinary zeal.

For more than ten years onward there poured from his pen a series of novels that astonished the reading public and created a new literature. Having some 70 volumes to his credit, his health now could no longer endure the strain and in 1902 his constitution gave way. A cancer of the stomach gained inroad upon him day by day, and yet he fought the malady with remarkable courage and a fine spirit; but in October, 1903, at the age of 37, the end came, and he passed away with these memorable words upon his lips: "I shall be reborn seven times to fulfill my devotion to letters."

As a man, no less than as an author, Ozaki was much admired by his contemporaries. He was a true child of Yedo, as the saying goes, refined in speech and manner, a heroic soul and a jolly companion capable of rich humor. In the young author all the cultivated taste and love of beauty that had matured through the long peace of the Tokugawa period, seemed to center and fructify and reflect itself powerfully in his writings, while his firm and beautiful moral sense left a wholesome impression on all who had the privilege of his friendship. Ozaki was a man of omniscient knowledge, and nothing that became a man was foreign to him. He was in fact a perfect type of the gentleman of old Japan; yet a man keenly alive to modern life. His marvellous powers of conversation always attracted crowds wherever he could be heard. One of the most distinguishing characteristics of his character and work was thoroughness, a merit that marks every work of his hands.

Amid a brilliant circle of contemporaries, such as Rohan Kōda, a rival for fame, and Bimyo Yamada and Shian Ishibashi, and several others, all destined to high distinction in the national world of letters, Ozaki was easily the leader, and was held in high esteem both in the literary and in the social world. In his time many young writers were glad to be his disciples, and since his death his name has became a watchword among aspirants to literary honors. One of his more brilliant disciples is Kyōka Izumi, who has been termed the Japanese Maeterlink; as well as several others who might be named.

Ozaki's greatest work, however, was the transformation he brought about in the written language of his country. Breaking through the dry crust of the old and unintelligible classical style conventionally followed for ages, he made his characters live and speak as persons of the present every day world. The amalgamation of the written and spoken language which his ingenuity and artist genius accomplished, must be ever regarded as monumental: he, in fact, gave his country a modern voice without which its highest sentiments must have long remained unexpressed. None but those somewhat familiar with the essential qualities of the Japanese languages, both written and spoken, can appreciate fully the magnitude of the achievement. Like huge blocks of carven stone the national ideographs stand; and the builder has to examine them and select those best calculated to express his ideas; but Ozaki took the blocks and worked them into a new architecture not necessarily different in general outline from the old: it was like making a mediaeval man into a man of to-day; or erecting Stonehenge into a modern dwelling. He devoted his life to style: so that of none was it more true that the style was the man. He once gave vent to this memorable utterance: "*Watakushi no shintai wa bunshō de urauchi ga shite arimasu.*" (My whole being is built on style.) He concerned himself not only with what to write, but even more with *how* to write. Ozaki made a profound study of all the authors, ancient and modern, including the best writers of the occident; and then he labored to embody the virtues of all without the defects of any. His attitude was similar to that of modern Japan toward the modern world; imitate the good of all without the evil of any.

It is not, therefore, to be wondered at that Ozaki's writing displays an amazing

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versatility. One of his greatest books is the *Genbun Itchi*, on the amalgamation of the written and the spoken language. Of the various attempts that had been made in this direction, Ozaki's alone was successful. In his work the Chinese trappings disappeared and only pure Japanese remained. In his pages the spoken language no longer sounded vulgar. From that moment began a new movement in Japanese literature and public speech, which has since gone successfully on, till now it is universal and permanent. This movement would have been of much slower growth had not Ozaki demonstrated its possibility and charmed all cultivated taste by his achievement. And poetry has been influenced as much as prose, until the native muse now sings in the accents of the people.

Kōyō Ozaki arose, therefore, as a new star on the horizon of Japanese literature. Before him we had no modern literature worthy of the name. In his early work there is a distinct tendency toward realism. But he began to study certain European authors, such as Boccaccio and Moliere, and from the De Cameron and the Comedies of Moliere he imbibed a new and romantic spirit. But he owed more to the writers of his own country than to foreigners, chiefly the literature of the *Genroku* period. Ozaki's themes were for the most part amatory, a subject that hitherto had not been very successfully treated. His *Iro Zange*, (confessions of a lover) representing his early style, was soon followed by works like the *Kyara Makura* (Pillow of Aloes) wherein is described the unhappy lot of the *demimonde*. In such novels as *Sannin Zuma* (three wives) he deals with the incompatibility of concubinage and lashes unmercifully the vices of his time. His *Konjiki Yasha* (Golden Demon) a translation of which by the late Professor Arthur Lloyd, has appeared in English, won deserved admiration for its brilliant fancy and inimitable style. He was engaged upon a sequel to the Golden Demon, when death silenced his gifted pen.

That one who was noted for careful composition should have been so prolific of pen as to have produced some seventy volumes in a little more than ten years, is ample proof of his indefatigable industry and courage. To the flood of commentary and criticism that appeared in the Meiji era Ozaki added nothing; and though often made the victim of vitriolic pens, he maintained a calm attitude, never deviating from his chosen path. Unperturbed by the welter of egotism and cynicism that resounded confusedly around him, Ozaki preserved his composure and possessed his soul; and to-day he stands out the most historical literary character of his time, attracting the due honor of a worthy pioneer in a new sphere.

"The latent power of all beauty is moral truth," Ozaki used to say in discussing the motive of art; and consistently with this high conception of life he lived and labored, dwelling more upon and interpreting the beauty and harmony of things than the untoward and tragic phases of existence. He loved not to fill the mind with horror or to treat of terrible things, but to lead his fellows to love truth and beauty and be at peace. To him the purpose of things was to reveal beauty, and the purpose of life to perceive and assimilate it; and in harmony with this ideal, the great novelist lived till death took him.

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JAPANESE COIFFURE

JUDGING from the clay images taken from tombs and other ancient forms of sepulture, it has been the custom for the women of Japan to do up their hair in some manner even from the remotest times; and at certain periods the men appear to have been as particular as their better halves in regard to the fashion of the hair. It was not until well on in the Yedo period, however, that we have the appearance of the professional *coiffeur*, though no doubt hair-dressers must have found something to do for a considerable time before their mention in history. It has long been looked upon as part of a woman's accomplishment to be able to dress her own hair. From of old it had been commonly understood that there were three occasions when the style of a woman's hair must change: first upon reaching the age for coming out and entering society; next when she got married, and lastly, when she became a Court lady, if such should be her luck.

Remarkable to relate the professional *coiffeur*, for men, is a much older occupation in Japan than that for women. As far back as the 13th century we have evidence of male hair-dressers for men; for the *samurai* especially were very particular as to how the hair was done up, though as a profession the *samurai* was of somewhat later growth. In fact vanity appears to have been as conspicuous a weakness of the oriental man, as it was, and still is, of the occidental man. Of women in this respect it would, of course, not be gallant to speak. It may be said, however, that during the later Tokugawa days the men appear to have appreciated in their wives and daughters the same careful attention to style of hair as was observable among their lordly selves. It is not without somesignificance that the first professional hair-dresser for women was a man, though he must be given the credit, and the Japanese man with him, for going out of the business after he got the ladies well started; whereas the European man is still the arbiter of female fashions.

The first Japanese *coffieur* was a man who had distinguished himself as a maker of periwigs for actors. In those early days women were not allowed to go upon the stage; and the actors who impersonated females had to wear female wigs, of course. This early wig-maker was so successful that all the ladies began to admire his achievements more than their own, and the styles he set for the stage became the vogue of the day. While his first patrons were not of the exemplary class of womanhood, the best of women could not but be expected to admire a becoming style of hair, and in time all succumbed to the new coiffure. Now women everywhere began to take up the profession, and the originator of it gallantly retired. So important did the profession come to be regarded that history records the name of one, Getaya-no-Omasa, as one of the most distinguished hair-dressers of the 18th century in Yedo. Hair-dressing had by that time come to be looked upon as a high art, and she who succeeded in making a man's wife have the prettiest coiffure was appreciated by the public as a person of no small importance. So indispensable has the professional hair-dresser now become that it is considered quite out of place for a woman do up her own hair; and from the beginning of the Meiji era down to the present most women of Japan call in the *kamiyui*.

The styles of hair-dressing adopted by the modern Japanese woman are innumerable; but most of them are developments of three which are known as the *Shimada*, the *Icho-gaeshi* and the *Marumage*. The first two are developments from more primitive forms, and are purely Japanese. Of course there is a style of hair-dressing in Japan, that can hardly be called a style, since it consists in simply tying up the hair in

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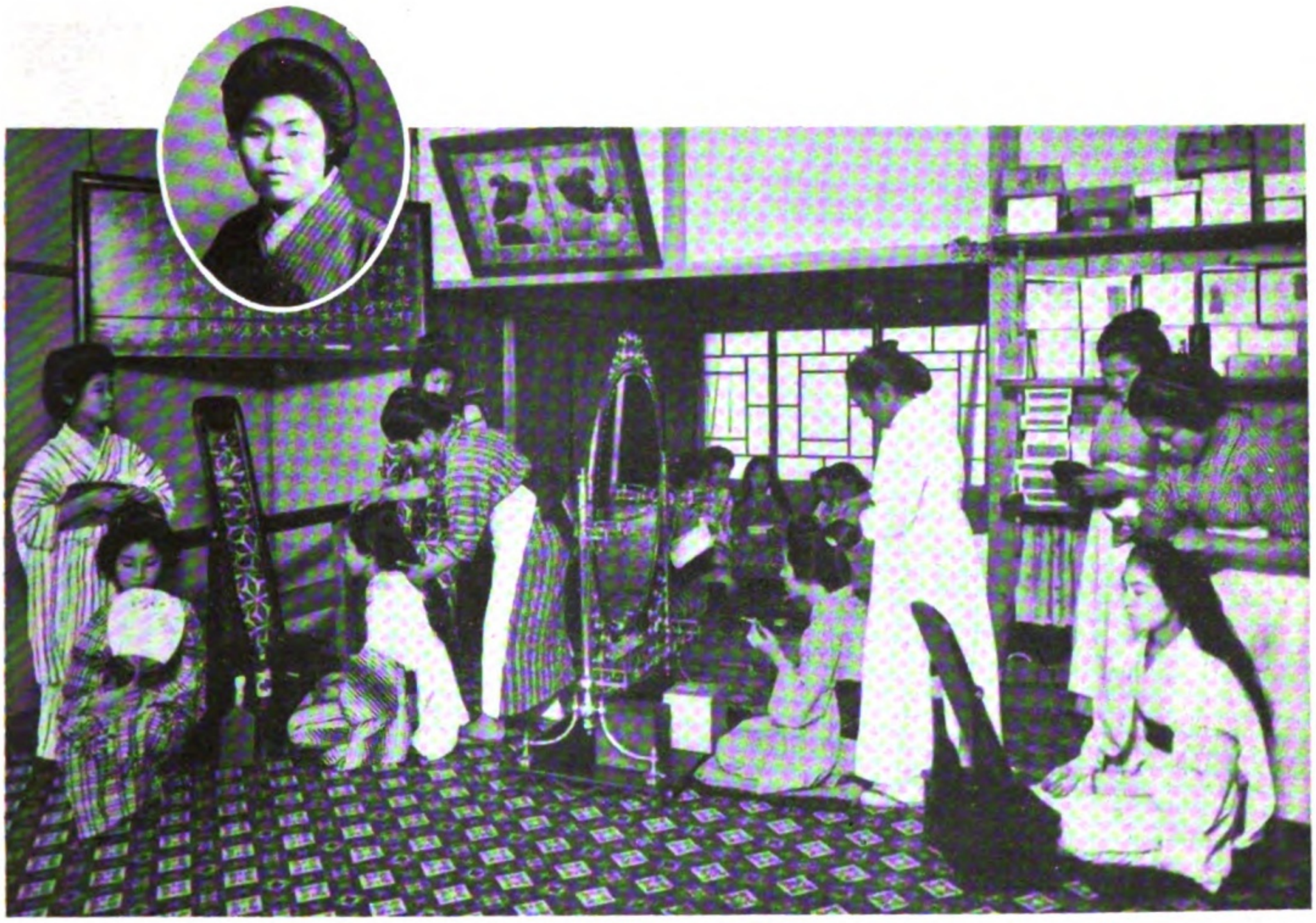
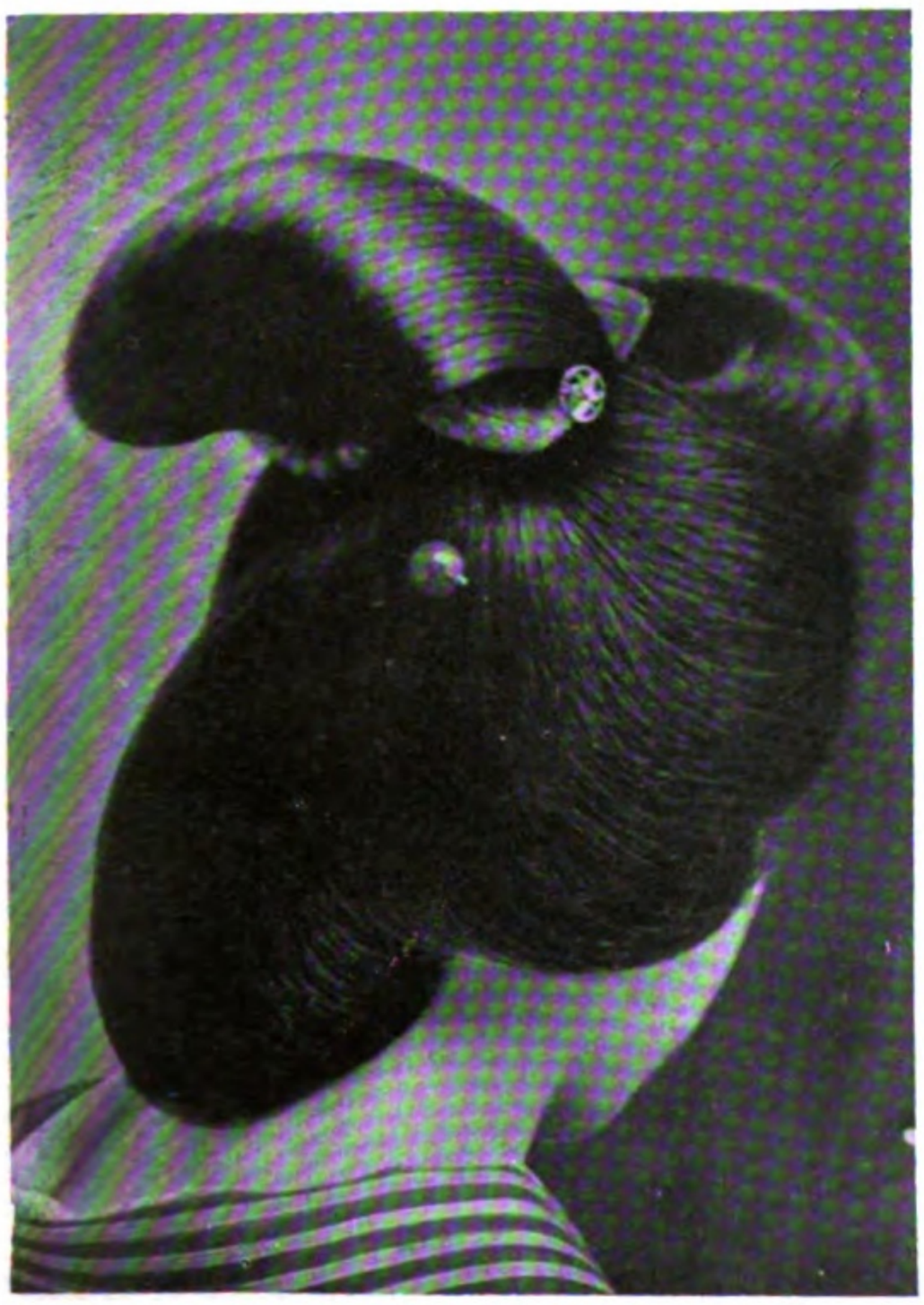


MRS. TORA IGA AND A FAMOUS HAIR-DRESSING PARLOR, TOKYO.



MARUMAGE STYLE BY TORA IGA

SHIMADA-MAGE BY TORA IGA

JAPANESE COIFFURE. *Coiffure Japonaise Moderne. Moderner Kopfputz.*

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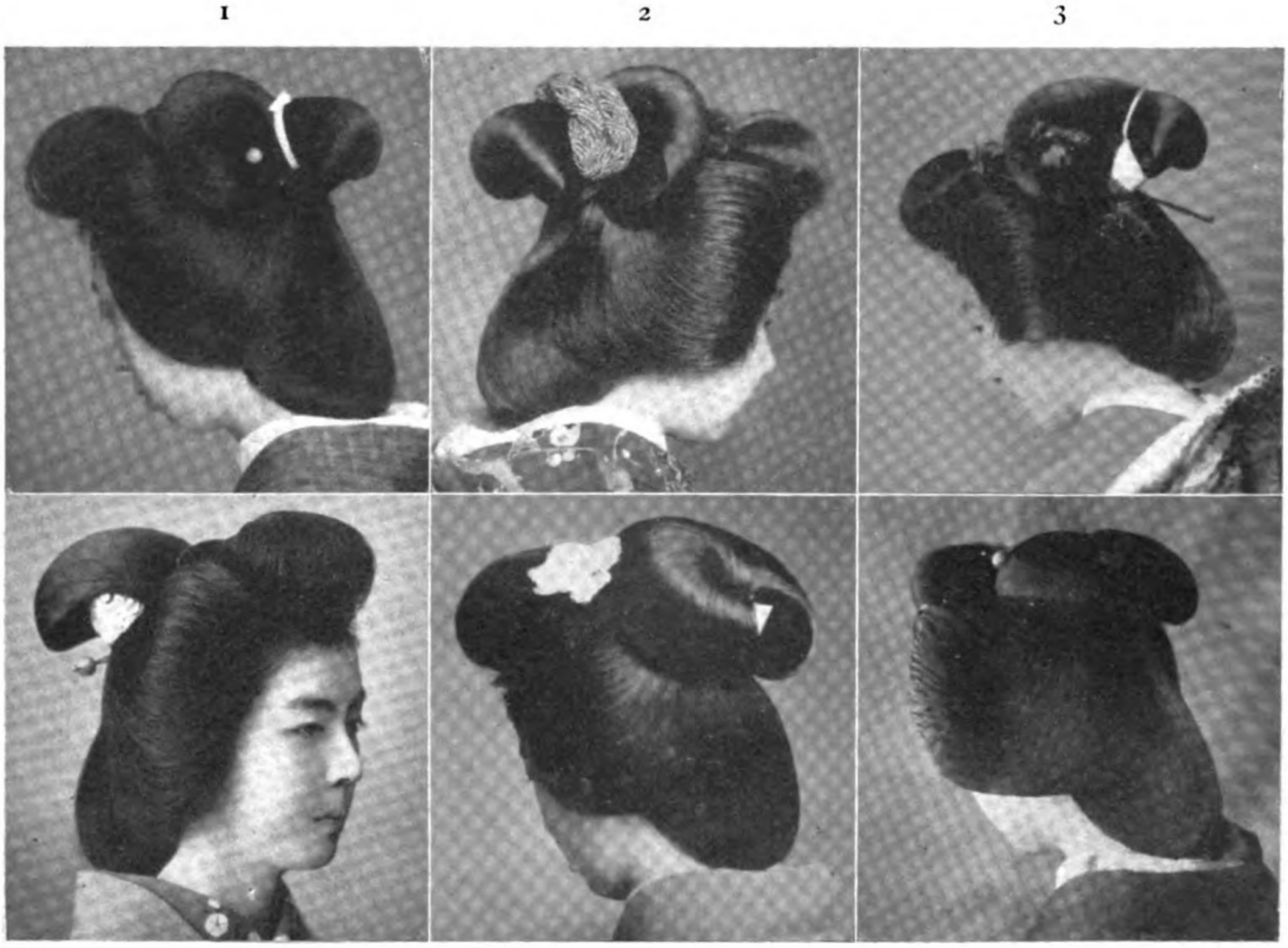
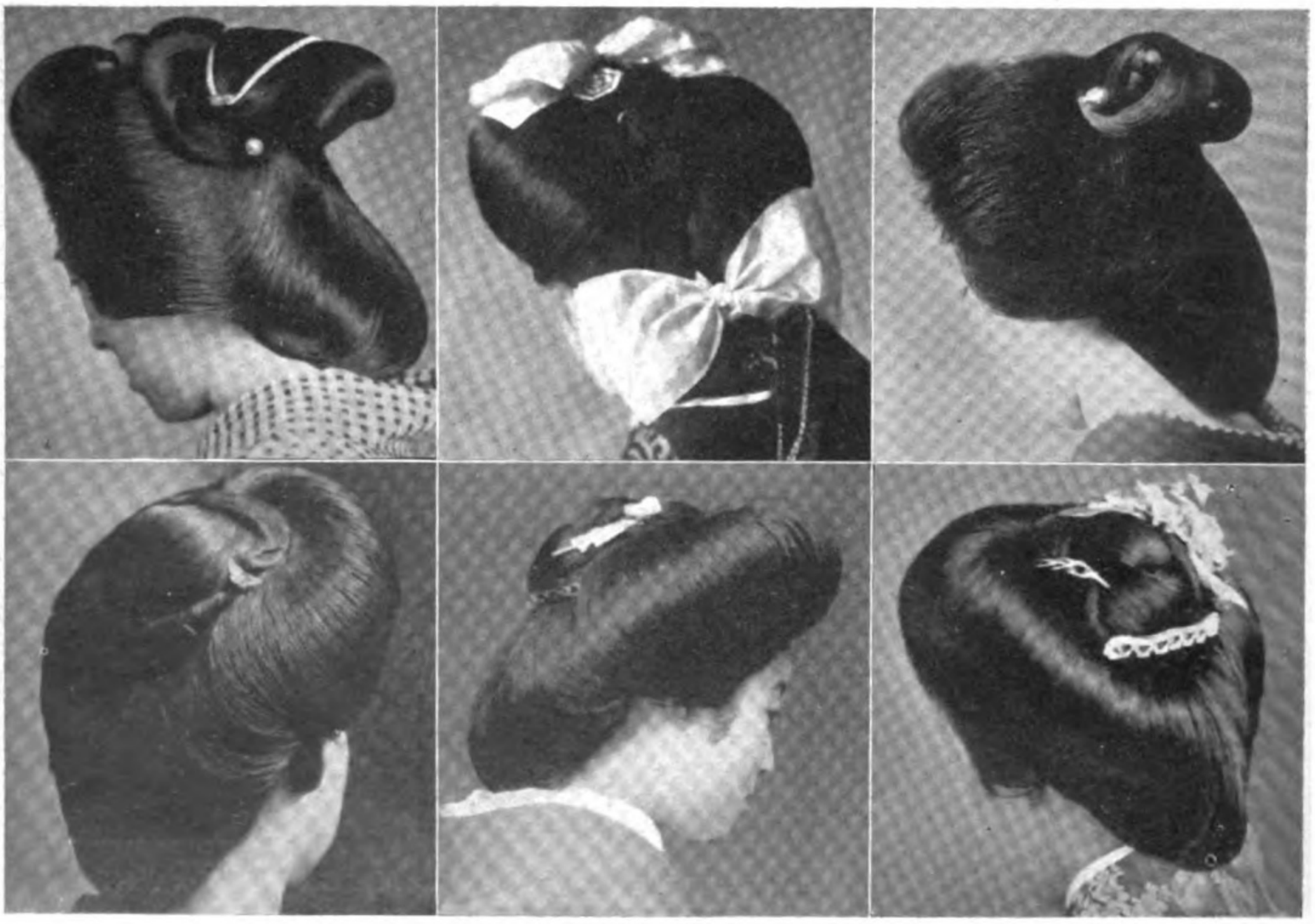


1 2 3

4 5 6

1. GEIKO-MAGE BY MISAWA 2. YUIWATA BY TORA IGA 3. TAKAMAGE BY CHIYO KUWASHIMA 4. MARUMAGE BY KIMI MONDA 5. TOJINMAGE BY TORA IGA 6. ICHOGAYESHI BY TORA IGA



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1. SHIMADA-KUZUSHI BY BUN SEKIGUCHI. 2. YAYE-ROMA BY TORA IGA 3. IBISHI-KUZUSHI BY TORA IGA 4. IGA MUSUBI 5. SOKUHATSU 6. SAME MODERN COIFFURE. *Coiffure Moderne.* *Moderner Kopfputz.*

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COIFFURE OF TOKUGAWA ERA *Coiffure de l'ère des Tokugawas.* *Kopfputz zur Tokugawa Zeit.*

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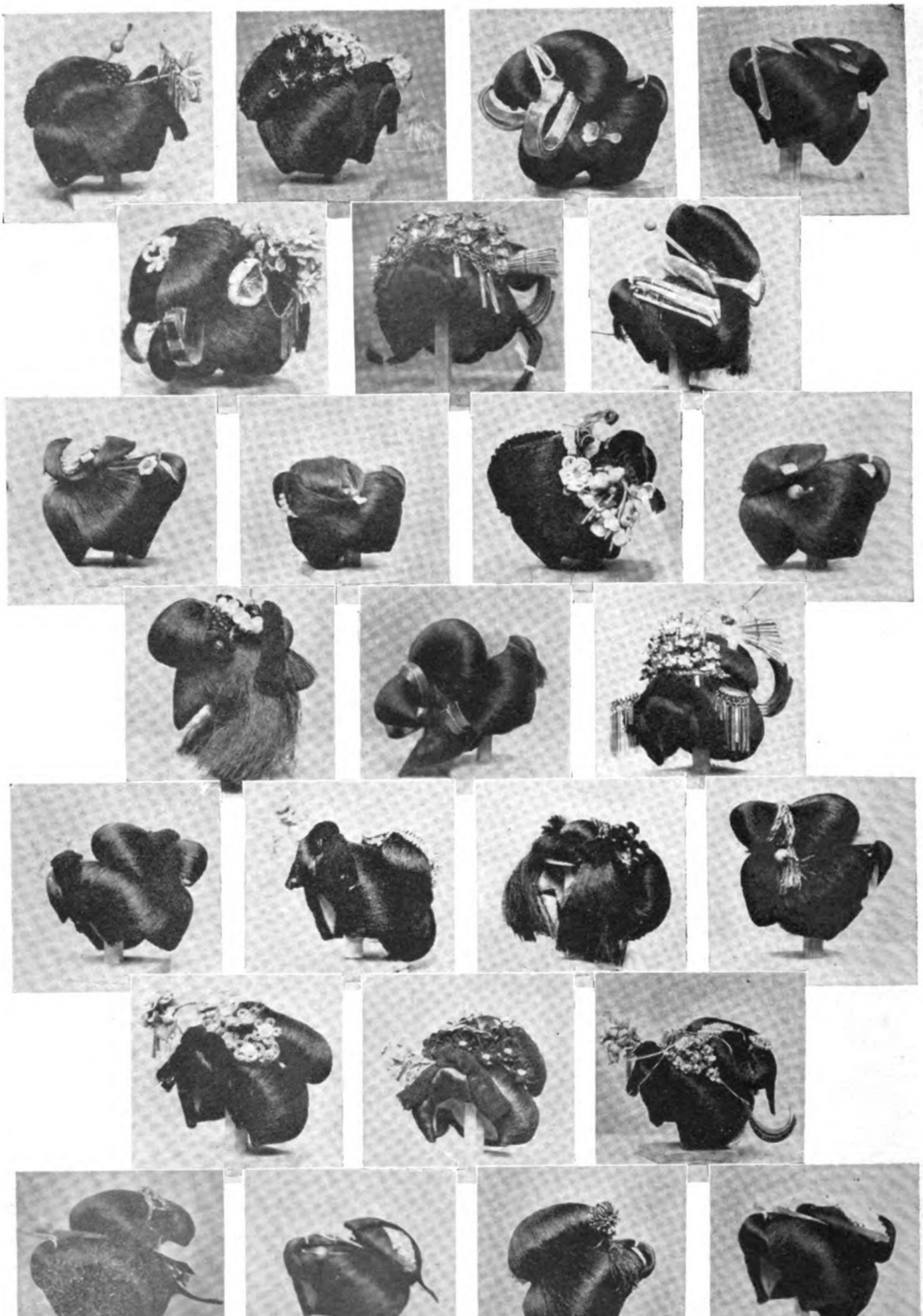

COIFFURE OF TOKUGAWA ERA. *Coiffure de l'ère des Tokugawas.* *Kopfputz zur Tokugawa Zeit*

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a knot as women do all over the broad earth, when in a hurry; but in Japan, as elsewhere, this is regarded as undress. But the real Japanese coiffure, such as the *Shimada* or the *Marumage* is a construction fearfully and wonderfully made, a puzzle beyond the solution of any mere man.

As one goes along the streets of a Japanese city on the warmer days when the *shoji* are pushed back, the professional hair-dresser may be seen busily at work here and there on the mother or the daughter of the house. It is a spectacle of no small interest to see the hair of a young girl put into fashionable shape. The operation requires nearly an hour; and while most girls have it done every three or four days, girls of wealth and fashion have it done every day. When we say it is considered sufficient if done every two or three days, it must be borne in mind that Japanese coiffure, unlike that of the west, is a real *edifice*, and when once completed, the structure will hold for weeks, if necessary. Usually the hair-dresser has one or more apprentices with her, assisting and taking notice of how the wondrous erection is produced. Often these novices are sent beforehand to the homes of customers to wash, brush and perfume the hair, before the master-sculptor comes to mould the strange structure. A variety of combs and tools are used, almost as numerous and complicated as those of a dentist; and fine loops of gilt thread for binding the hair and dainty bits of artistically tinted paper or deliciously tinctured crepe silk, as well as tiny steel springs and pins and, lo, a steel bustle-like netting for puffing and building up the stately edifice. It is impossible not to admit that it is pretty when it is done: a creation, indeed, artistic and becoming in the extreme.

Finding oneself beside so unique a creation it is impossible not to behold and admire it. How a woman's hair can assume such jets, such whirls, such eddying foliations, all fitting in perfectly and consistently together, is more than any alien mortal can explain. For untold ages the Japanese mind has practiced this art, until national ingenuity has exhausted itself in the invention and the improvement of pretty devices for the adornment of woman's hair; and it is safe to say that there have never been so many beautiful styles of hair as have been, and are still to be, found in Japan. There is no dead uniformity. They are to be seen with ever marvellous variations, from the exquistely intricate to the superbly simple. Sometimes one sees it, as on young girls, flowing in long dark tresses, unconfused and unfettered, below the waist; and what hair it is, the longest, the darkest of living black, almost purple sometimes! It may be said that the artistic ideas of China, India and Korea have all combined with those of Japan to produce the coiffure of the Japanese woman. However foreign some of those ideas were at first, they have now been appropriated and transfigured by the finer native conceptions of comeliness.

We shall not run the risk of setting our own and our readers' brains spinning by attempting to describe the operations of the Japanese hair-dresser. Suffice it to say that after the assistant, if there should be one, has finished washing and brushing the hair, the dresser puts on some oil or pomade to make the tresses sleek. Then the whole head of hair is divided into parts, known as the forelock, two side-locks and the main stock, each of which is treated and moulded separately. It is hardly necessary to say that the more widely known artists do not go to the houses of customers, but keep grand establishments where customers must come and wait their turn, or by appointment.

In these matters, as in all others, the ubiquitous policeman has a say; and he insists that all customers shall bring their own brushes and combs to the *Kamiyui*, and that the latter shall always wear white uniform when at work. When you see women in white hurrying along the street of a Japanese city, do not always fancy that you are in the neighbourhood of a hospital or nursing home. More often you will be correct in concluding that these are the *Kamiyui* and their assistants hastening to answer a summons, to perform the sacred duty

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of making a woman fit to welcome her husband home from his day's labour in shop or office, or from the halls of state, or to prepare some pretty *debutanté* to make a proper impression upon her callers.

Like all other complicated structures of architectural skill, the cost depends on the plans. Some coiffures cost only 5 *sen*, while other tyes cost as much as 30. The average to make a woman look herself, would be about 10 *sen*. A higher rate still is demanded for the skill and labour of erecting a real *Shimada* or a *Marumage*. The best customers of the *kamiyui* are the *geisha*, who dress the hair almost every day, and always require the latest style. It costs a *geisha* about 25 *sen* a day to keep her hair in trim. And tips are expected by the *kamiyui* twice a year, at the New Year and at the time of the *Bon* in July. Some hair-dressers make from 50 to 60 *yen* a month; and the most prominent, it is said, take in several hundred *yen* a month. In the provinces and country places the fees are lower. Nevertheless it is one of the most profitable professions a country woman can take up.

Those who desire to pursue the profession have to apprentice themselves at the age of 13 or 14; and they have to devote their best attention to the use of the instruments, the manipulation of the hair, and all the ins and outs of the trade, for three or four years. Then they are permitted to practise on servants and children for a while; and as they advance, they serve the cheaper customers, until finally the term of their apprenticeship expires, and they are free; but in most cases they serve one year beyond the stipulated period as a mark of gratitude for being equipped with a profession. As a rule the candidates for the profession of a *kamiyui* are drawn from the poorer and often the less intelligent classes. Like the barbers, many of them do a little business on the side, by selling combs, hairpins and other appurtenances of the trade. Indeed, some of them have proved experts as matrimonial agents, and have managed to find partners for those unable to supply themselves. They are, moreover, not above acting as private detectives; for, going, as they do, frequently into the homes of the people, they get to know the temper and habits of the daughters of the family; and so, if a young fellow has his eye in that direction, he uses the *kamiyui* to make a note of things and let him know the kind of woman someone is trying to palm off on him. There are rogues into all trades, and some of the *kamiyui*, are, alas, not wholly to be trusted.

To descend more to details, it may be said that the *Shimada* coiffure is worn by girls, the *Marumage* by married women, and the *Icho-gaeshi* by old ladies, but, on account of its simplicity, it is often adopted by young girls, if they have no time to call in a hairdresser and have to do it up themselves. There are a great many other styles with appropriate names, but we fear that the shades of difference would be too difficult for most people to appreciate, though something in this lore may be learned from our illustrations with their accompanying titles or definitions. It is hardly necessary to say that a considerable number of Japanese women, of all ages, are being influenced by western fashions of wearing the hair, and one sees now-a-days numerous examples of what is called the *sokuhatsu*, worn especially with European dress. This may be regarded as the most popular coiffure for school girls in Tokyo.

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JAPAN'S MINERAL OUTPUT

By MASAHARU ISOBE

(THE MINING BUREAU)

THOUGH mining is one of the oldest industries of Japan it was not promoted on an extensive scale until the introduction of western methods and equipment after the beginning of the Meiji era. Up to that time mining was desultory and the results insignificant, everything being done by hand; but the government after the Restoration at once saw the importance of developing the mineral resources of the nation, and foreign machinery and foreign experts were introduced and mining operations were placed on a practical and scientific basis, especially in the mines at Kosaka, Sado, Ikuno, Ani, Innai, Miike and Takashima. The results were immediate and remarkable, and progress henceforth was assured. With the diffusion of knowledge in regard to mining the government was soon able to relinquish supervision of the industry, and now has no official connection with mines. The progress during the last decade has been nothing less than marvellous. In 1877 the value of Japan's mineral output did not total over 3,000,000 *yen* annually; ten years later it had increased to 8,000,000 *yen*; in 1897 it had climbed to 30,000,000 *yen*, and in 1907 it had actually reached the enormous total of 110,000,000 *yen*. The rate of output is still on the increase, and last year the total value of the nation's mineral products was about 150,000,000 *yen*. The following table may give a clearer indication of the increase in detail:

	1901		1906		1912	
Gold	138,838	*momme*	714,538	*momme*	1,378,190	*momme*
Silver	9,498,097	„	20,450,652	„	39,709,280	„
Copper	18,439,613	*kin*	64,522,797	*kin*	103,314,650	*kin*
Lead	1,284,856	„	4,687,823	„	5,971,610	„
Iron	15,249	tons	50,239	tons	69,360	tons
Coal	1,746,296	„	12,980,103	„	19,794,870	„
Petroleum ...	1,202,120	gals	54,935,880	gals	58,183,600	gals
Sulphur	17,968,462	*kin*	47,220,421	*kin*	94,052,650	*kin*

And the total value of the mineral output for the decade above represented was about 1,000,000,000 *yen*. And wonderful as the development has been in the last few years, it is nothing to what may be expected in the next ten years. It is but recently that the industry has got into the way of working after a western manner and method; and with a more extensive application of modern mining machinery still greater results may be anticipated. Many of the smaller mines are still employing antiquated methods, thus rendering their output more expensive, and these will in time afford to adopt the most up-to-date machinery. The recent progress made in chemical industry is also having a favorable effect on mining, especially as regards smelting, and a great saving of fuel has been effected by the more modern methods. The new Takeda method of treating ores by gas is also working a change for the better in our mining operations.

The chief items of mineral export from Japan are copper, coal, zinc and antimony, the value of which reaches about 40,000,000 a year. The following table will show some of the more important mineral exports in detail:

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	1912		1911		1910	
	Amount	Value	Amount	Value	Amount	Value
	Kin	*Yen*	*Kin*	*Yen*	*Kin*	*Yen*
Copper	65,249,492	25,181,204	58,157,602	20,353,535	60,254,246	21,140,352
Iron pipe	2,017,096	107,164	6,316,110	362,076	2,568,623	188,249
Waste iron etc. ...	9,148,214	178,242	—	—	—	—
Tin, pig and ingot	2,039	2,510	4,228	4,640	33,532	29,614
Galvanized	20,028	8,665	73,419	26,518	43,882	16,671
Antimony	668,687	111,311	554,997	96,771	38,666	8,372
Brass	532,038	207,049	319,670	122,637	441,597	165,579
	Kwamme		*Kwamme*		*Kwamme*	
Copper ore	2,928	165	848	160	3,011,488	193,858
Zinc ore	8,174,160	937,302	6,111,104	801,808	5,954,288	770,012
	Kin		*Kin*		*Kin*	
Manganese	54,200	1,971	3,201,774	78,983	527,468	10,153
Others	—	443,749	—	674,321	—	2,058,302
Sulphur	81,859,863	1,745,276	61,778,854	1,250,312	75,362,562	1,395,253
Coal	3,467,870	20,284,751	3,605,678	17,989,613	2,765,747	16,056,140
	Ton		*Ton*		*Ton*	
Coke	910	15,310	851	14,226	1,447	24,645
Total	—	49,224,669	—	41,775,600	—	42,058,559

There is an immense mineral area in Japan, but not more than forty per cent of it is yet under exploitation, a fact which renders the outlook very hopeful indeed. The area prospected and the extent of operation may be seen from the ensuing data :

Year	Prospecting		Mining claims		Mines in operation	
	No. of Titledeeds	Area acres	No. of Titledeeds	Area acres	No. of Titledeeds	Area acres
1903	5,850	1,847,325.4	5,858	688,411.8	2,539	302,413.6
1904	5,014	1,665,485.2	5,700	709,032.7	2,515	325,213.0
1905	2,767	782,250.9	5,469	675,090.2	2,385	342,125.3
1906	3,131	930,106.5	5,460	719,126.7	2,309	350,085.0
1907	4,987	1,503,690.6	5,507	789,750.9	2,224	380,040.3
1908	5,177	1,503,998.4	5,574	838,278.9	2,002	384,697.0
1909	4,033	1,222,495.9	5,553	889,687.6	1,880	391.602.4
1910	3,878	1,236,977.9	5,557	926,280.0	1,652	386,229.4
1911	4,290	1,389,847.2	5,479	942,386.4	1,604	400,699.0
1912	4,883	1,658,488.5	5,411	966,857.1	1.607	430,965.0

The financial condition of the principal mining companies during the last five years appears as under :

Year	Companies	Capital	Increase over previous year	Paid up	Increase over previous year
		yen	%		%
1908	205	175,844,650	—	125,438,000	—
1909	234	181,504,650	32	137,824,150	99
1910	251	190,829,650	51	147,179,400	68
1911	252	217,670,850	141	159,666,350	84
1912	260	221,691,100	18	175,520,350	99

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Around the Hibachi

HIDAKAGAWA

"THAT'S the man we have selected for your husband," said Shoji Manago to his daughter, as she inquired who the visitor might be. Shoji was a man of wealth and position, and the girl was his only daughter, whom he cherished as the apple of his eye; and his reply to her query was a joke, though the maiden was loath to take it as such; for the guest was a handsome young priest from Mutsu, now on a pilgrimage to the famous shrine of Kumano in Kishu.

With the girl it was evidently a case of love at first sight, for she could not get it out of her head that the visitor was to be her own some day. She pondered the parental joke as a welcome suggestion, and cherished the idea in her heart until her love for the priest knew no bounds. It can only be inferred that she never realized it was said in jest; for after waiting some time the girl approached the young priest and inquired how long he intended keeping her in suspense.

Surprised beyond measure and blushing with shame the youth endeavored to escape; but the girl would have him face the question, when he explained that his vows, alas, forbade him the joys of marriage. This the lass would not hear of; for her breast was bursting with affection, a passion that must be returned. The priest saw that she was in a sort of frenzy unlike the fashion of ordinary women, and he tried to soothe her with fair words and happy suggestions, since it was part of his profession to ease the consciences and console the souls of men.

Then the very first opportunity, he escaped and betook himself away as fast as he could. It was under cover of darkness that he managed to leave the house, and he fled unseen with footsteps as light as a hind's; and only when safely distant, did he pause and relax his gait. Crossing the river Hidaka the novice came to the Dōjōji temple, and unburdened his stricken soul to the old priest in charge. A woman had attempted to ensnare him, and he besought help that he might be delivered from her charms.

The priest and his assistants all duly sympathized with one so unfortunate as to win the affection of a woman. But there was no time to discuss the matter, important as it was; for the jilted lady was on his track and probably would soon overtake him. What was to be done? If he remained in the temple the priests could not deny that he was there. He must be spirited away somehow. One went out to reconnoitre and lo, there was the forsaken maid making toward the temple with all speed, and there was no time to be lost. So the priests slipped the fugitive under a big bell, and calmly awaited the approach of the lady.

The girl in her search had forded the swollen waters of the Hidakagawa; and now with wet and bedraggled skirts she

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hailed the lolling priests and demanded the whereabouts of her lost one. In despair at their evasive replies the maid turned again to the river, plunged in and came out in the form of a dragon.

Now crawling heavily toward the temple again the ponderous beast glided through the precincts, crushing the pebbles and smearing the grass, the sound of its breath and the movements of its body falling upon the ear like a breaking wave. The priests disappeared in terror and feared for the safety of themselves and the temple, for disappointed love is worse than a fury, and more terrible than hell. Sniffing about with gaping jaws the dragon soon scented the refugee under the bell. The dragon tried to raise the bell, but it was a bell as mighty in size as in tone, and refused to move. The dragon now began to show indications of anger; and when a dragon is angry, one may expect trouble. Whirling and cartwhipping about the bell the wierd beast threw its huge body against the metal, its scales resounding thereon like thunderclaps, and the forest echoed with the commotion. Doubling up its back like an angry cat the dragon now concentrated its breath upon the bell and blew fire against it as a blast furnace, every now and then lashing the bell with the end of its stony tail to see if the metal was softening.

The poor priest within felt his hiding place get hotter and hotter, until it was beyond the heat of an oven. He melted, first with perspiration accentuated by fear, until the temperature was above boiling, when the perspiration evaporated in a hurry, and he was baked to a crisp. When the bell finally reached the point of dissolution and flowed into a clinker the lover was but an atom in the new alloy. Seeing that her love had been allowed to go beyond bounds and had consumed even what she loved, the dragon weltered away toward the river where it sank bubbling to the bottom like an ingot of red hot steel, and was no more.

But the legend thereof is not yet dead; for it is a tale of love, whose tales never grow old, even in Japan. And the tale, like all others of Buddhist origin, has a moral; and the moral is this: Beware of the unwanted woman who wants you; for what is an angel without may be a devil within!

So dignified a being as man, of course, never stoops to the absurdity of falling in love; but woman sometimes *does*, she being the weaker sex; and when she does, then look out

Some poet set the legend into song, a beautiful lyric of the Ashikaga period, a lyric more dramatic than any of Browning's. Perhaps it would be more in consonance with art to call it an operetta; and the tale is so amplified as to throw interesting side-lights on the life of the time.

One of these is to the effect that when the priests undertook the casting of a new bell for the temple, the spirit of the dead maiden returned in the form of a beautiful dancing girl, thinking that soft, sweet beauty might have a better effect than fierce love-anger as a means of rescuing life from the bitter ashes of the past. But as it was a repentance too late, the fair one again became angry and the casting was a failure. But the prayers of the priests ultimately subdued her, since prayer is more mighty than passion; and the soul of the lost maiden fled into the body of some dragon. If one desires to see the legend well represented on the stage one must attend a performance of the old *No*-drama known as the Hidakagawa; and there can be seen the fair maid, flower-draped and rising from the bell from which she emerges as a demon, whose subsequent tactics are truly demoniacal. Then come the prayers of the priests, which are all duly answered by obedient gods; and one experiences the faith-confirming spectacle of witnessing an actual answer to prayer. A tale so typical of the days of *myths* was not left only to *No*-dancers; it has been dramatized for the stage of the common theatre, the *shibai*, wherein the various characters are all vividly drawn and the action most mysterious and animated, presenting one of the most gorgeous histrionic displays to be seen on the Japanese stage.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

The Imperial Birthday

The announcement made some time ago in the *Official Gazette* that it had been decided to celebrate the Imperial birthday henceforth on the 31st of October instead of the 31st of August, has been received with warm approval by the whole nation. The last of August is usually marked by a season of such extreme heat that many people are off holidaying in the mountains or by the sea; and the happy change of date will now enable all citizens of the Empire, as well as the *Corps Diplomatique*, to be on hand and participate in honouring a day that means so much in the way of loyalty and patriotism to a nation like Japan. During the Meiji Era the Imperial birthday was always celebrated on the 3rd of November; and the nation had become so accustomed to look forward to this date, a season of chrysanthemums and maples as well, that it was hard to abandon it when the necessity came. The date had impressed itself on the nation's mind something like the 24th of May had done on the British mind; and many wanted to observe it as a national holiday forever. Now that the present Emperor has been pleased to sanction the celebration of his Majesty's nativity at a time so close to the old date, the whole people will be enabled to combine the reverence and devotion they cherish for both old and new in a manner that must inevitably be for the good of the Empire.

The New American Ambassador

The arrival of the new American Ambassador, the Hon. G. W. Guthrie, Mrs. and Miss Guthrie, was taken advantage of by the Imperial Government and most of the Official circles of Japan to extend that attention and courtesy that Americans of distinction usually meet with in this country; while American residents of all stations likewise took occasion to join in welcoming their new ambassador to Japan. The new American representative well sustains his country's reputation in always selecting for important posts abroad men who have already made their mark in some one of the onerous and practical departments of life. An eminent jurist, a deservedly popular municipal official and Mayor, an honoured member of the State Legislature, and one time Secretary of the Democratic Convention at Chicago, Mr. Guthrie is a man of well tried taste and talent, a typical American in the best sense of the word, whose long and varied experience in positions of national and social responsibility will stand him in good stead as an ambassador of the United States in one of the most important of her embassies. Socially Mr. and Mrs. Guthrie have been as foremost and popular as they have been in official life at home, the family being distinguished for its generous interest in all matters that pertain to the uplifting of humanity and the progress of the world. It was indeed only quite natural that President Wilson

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should have expressed himself as highly pleased that he was so fortunate as to be able to secure a man of Mr. Guthrie's ability and attainment for the American Embassy in Tokyo. We take this opportunity of cordially joining in the warm welcome the new Ambassador and his family have received in Japan, and express the hope that Mr. and Mrs. Guthrie will be permitted to remain long enough here to know the people of Japan and to feel at home.

Plutocracy

The distinguished Japanese publicist, Dr. Miyake, in a recent number of the *Jitsugyo no Sekai*, remarks on how few millionaires Japan can boast of at present; and of the few there are, scarcely any have attained to eminence. He takes this to indicate that, so far as Japan is concerned, the prevalence of a plutocracy in national affairs is still far in the distance. Dr. Miyake notes that there are two classes among the wealthy men of Japan: those who save to hoard and those who gain to spend for pleasure. The latter he leaves to their own self-condemnation, and the former he attacks as equally a hindrance to national progress. The hoarding spirit, he explains, is hereditary with some, as the old *daimyo* from whom some of Japan's modern men of means have descended, used to do the same thing, being averse to the risk of investment and afraid to make ventures for the good of the nation. Dr. Miyake condemns in no measured terms the habit of hoarding instead of putting capital to uses mutually profitable to capitalist and state, and thus assisting the country's development.

The Hon. George E. Foster

It is not often that Canadians of any great degree of prominence visit Japan, but the arrival of the Hon. George E. Foster, Minister of Commerce in the Canadian cabinet, gave Japan the opportunity and the pleasure of entertaining one of the most eminent of living Canadians and possibly one of the most distinguished men that the great Dominion has ever produced. His is a name cherished by every Canadian, no matter what the political party, but he is especially a favorite in his native province by the sea, where most of the present generation received their first conception of real eloquence by listening spell-bound to his matchless oratory. Mr. Foster was received with every mark of respect and esteem by the leaders of Japanese thought, and was tendered a special dinner by the Minister of Foreign Affairs, as well as by various distinguished citizens of Japan, including members of the Chamber of Commerce.

The Monroe Doctrine

The *Jiji Shimpo*, one of the leading vernacular journals of Japan, in a spirited article expresses apprehension that America is expanding her conception of the Monroe Doctrine far beyond its original intention of preventing a partition of the New World by European powers. The Monroe Doctrine is now being interpreted to include the prevention of races incapable of assimilating with Caucasians immigrating to South America and Mexico. This gradual enlargement of the original doctrine, says the *Jiji*, is clearly seen in recent resolutions introduced in the Federal legislature, notably that with reference to Magdalena Bay last year, as well as that in regard to Mexico and South America not long ago. The Tokyo journal is persuaded that if the Monroe Doctrine is enlarged to mean interference with immigration it is certain to lead to trouble. The Amer-

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ican attitude appears to force the conclusion that the Japanese are to be excluded no matter what the pretext. The *Jiji* goes on to support the contention that America cannot take this position without a contravention of justice; and expresses the conviction that any attempt to meddle with the immigration policy of her neighbors will prove futile.

The "Taisei Maru" and Brazil

The very cordial relations existing between Japan and Brazil were strikingly illustrated by the warm reception extended the Japanese training ship *Taisei Maru*, which made a cruise along the coasts of that country some time ago. Demonstrations of welcome from government and municipal officials were experienced at all ports touched at, and the people seemed unable to do enough to make the visit of the Japanese pleasant and profitable. Brazilian naval officers invited the captain and chief officers of the Japanese ship to receptions, and even private citizens joined in extending hospitality. The *Taisei Maru* returned the compliment by giving a reception on board which was attended by more than one hundred officials and distinguished citizens of the republic. Fencing and *jujutsu* exhibitions were given and refreshments served, and a very enjoyable afternoon was spent. The Minister of the Brazilian Navy emphasized his good will by sending a present of 570 tons of fresh water to the *Taisei Maru* for the use of the men.

Up-to-Dateness

One of the more outstanding features of modern Japan is an increasing determination not to be left behind in the race for progress between the nations of the world. This is especially seen in a growing dissatisfaction with all anachronistic methods of education and a constant effort to excite ambition toward making up the lee-way between Japan and western countries. In a recent issue of the *Taiyo* Dr. Sawayanagi, President of the Imperial University, Kyoto has a thoughtful and well written article in which he claims for educators a larger measure of esteem than it has been the habit of the public to accord them hitherto; and he goes on to ask the nation, and especially the rising generation, to heed and follow their teaching. Dr. Sawayanagi demands of the modern educator a wider view than that afforded by the class-room; the teacher should take the whole nation into his purview of mental and moral development, and teach for the future as well as the present. Instead of going over the same old lectures year after year the teacher should keep abreast of the times in his special line of thought and study, and thereby make himself a real authority on the subject for which he is responsible. Special stress should be laid on original investigation, as in the best western colleges. Dr. Sawayanagi is persuaded that the teacher that cannot keep up with the times, must inevitably have to give way to younger and more efficient competitors, until every higher institution is staffed with men of spirit and enterprise, and the nation thereby enabled to advance its prestige and attain the progress it should.

The Yamamoto Cabinet

Japan on the whole seems to be both surprised and pleased at the progress made by the Yamamoto government since its inauguration in February last. In a recent article in the *Chuo Koron* the editor admits that the new cabinet has succeeded beyond all expectations, and notwithstanding predictions to the contrary, has maintained itself with increasing strength and efficiency; and for the most part its measures have proved popular. The remarkable thing about Admiral Count's Yamamoto's achievements as an administrator is that he is able to go on without any show of subservience to the *Seiyukai*, with which party his cabinet is a sort of coalition. He has always led, and the party has had to follow. The editorial avers that Japan is not yet ready for party government pure and simple, and that the Yamamoto cabinet comes up to the general conception of the nation better than any other now in sight. Thus the time-honoured com-

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promise between the bureaucrats and the party representatives has to continue until a further stage of political evolution. It is suggested, however, that the signal success of the cabinet is largely due to the sincerity and singlemindedness of the Premier himself. Admiral Count Yamamoto is a man of quiet but powerful personality, and has no object or ambition save the general welfare of the state. It is indeed a fortunate thing for a nation to have a leader who has no axes to grind. Not only so, but he has been enabled to bring about a considerable reduction in state expenditure, as well as to lighten the total taxation by several millions annually, all of which must be essentially pleasing to the popular will. And though he has not yet accomplished the task of persuading the Washington government to see eye to eye with Japan on the California question, he has conducted the delicate and important negotiations with a calmness and tact that have won the approval of all the better classes of his countrymen and the admiration of all the world. There is no doubt, thinks the *Chuo Koron*, that his prudent attitude will ultimately result in better prospects for Japanese subjects in the United States.

Railway Construction Programme

As a result of the administrative readjustment the construction of new railway lines has for the most part been postponed, but the following fourteen lines being too important to put off are now under construction. They will, according to the authorities, be completed within the next year or so.

HEAVY RAILWAYS

Line	Section	Mileage	Date of expected completion
Shinjo	Kiyokawa to Sakata	16.57	Dec. 1914
Ganetsu	Nozawa to Tsugawa	19.14	Sept. „
Murakami	Shibata to Chujo	8.08	Apr. „
do	Chujo to Murakami	12.50	Sept. „
Taira	Miharu to Shinmachi	20.66	Mar. 1915
Hojo	Kisaradzu to Minato	14.63	Jan. „
Hamada	Oda to Ota	10.61	Nov. 1914
Tadotsu	Kanonji to Kawame	9.63	Apr. „
Saeki	Oita to Kosaki	11.58	„ „

LIGHT RAILWAYS

Funakawa	Mita to Wakimoto	5.54	June 1914
Nagai	Nashigo to Nagai	7.12	July „
Miyachi	Kumamoto to Otsu	13.75	Apr. „
do	Otsu to Shimano	10.68	Mar. 1915
Oita	Oita to Nakahonda	7.23	Apr. „

Good Diplomacy

The *Japan Advertiser* prints the following letter, which will doubtless voice the sentiment of many Americans:

Sir:—If anything were needed to show the exquisite good sense of Japanese statesmanship the recent American-Mexico espisode would be adequate. Here was a nation, Japan, in a state of acute irritation over the California land ownership legislation, with whom Mexico, bellicose almost to the point of beginning hostilities, sought to make common cause against the neighboring Republic. The quick action of the Foreign Office in notifying the Huerta Government that the reception of the Mikado's Minister must not be accompanied by any anti-American demonstration, and the equally prompt suggestion that the projected visit of the Envoy Diaz to Japan would be inopportune were of course, evidence of good diplomacy.

But they are more. Arising so promptly from an unexpected situation these acts of Japan reveal something deeper than deliberation—the presence, the continued presence, in spite of all bickerings, of that underlying spirit of friendship which has characterized her attitude toward the United States from the beginning of the intercourse of the two nations. Not the least eloquent commentary upon the whole matter is furnished by the Department of Finance in its recent bulletin upon the number of foreign visitors to Japan. In a total of 10,373 during the first six months of 1913 there was not a single Mexican, and for the corresponding period of 1912 only one. True to herself Japan knew that such love at first sight could have no weight in the scales against the enduring friendship of a generation.

Yours etc.,

X. Y. Z.

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